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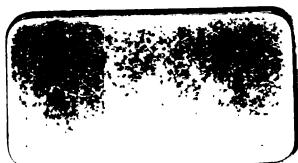
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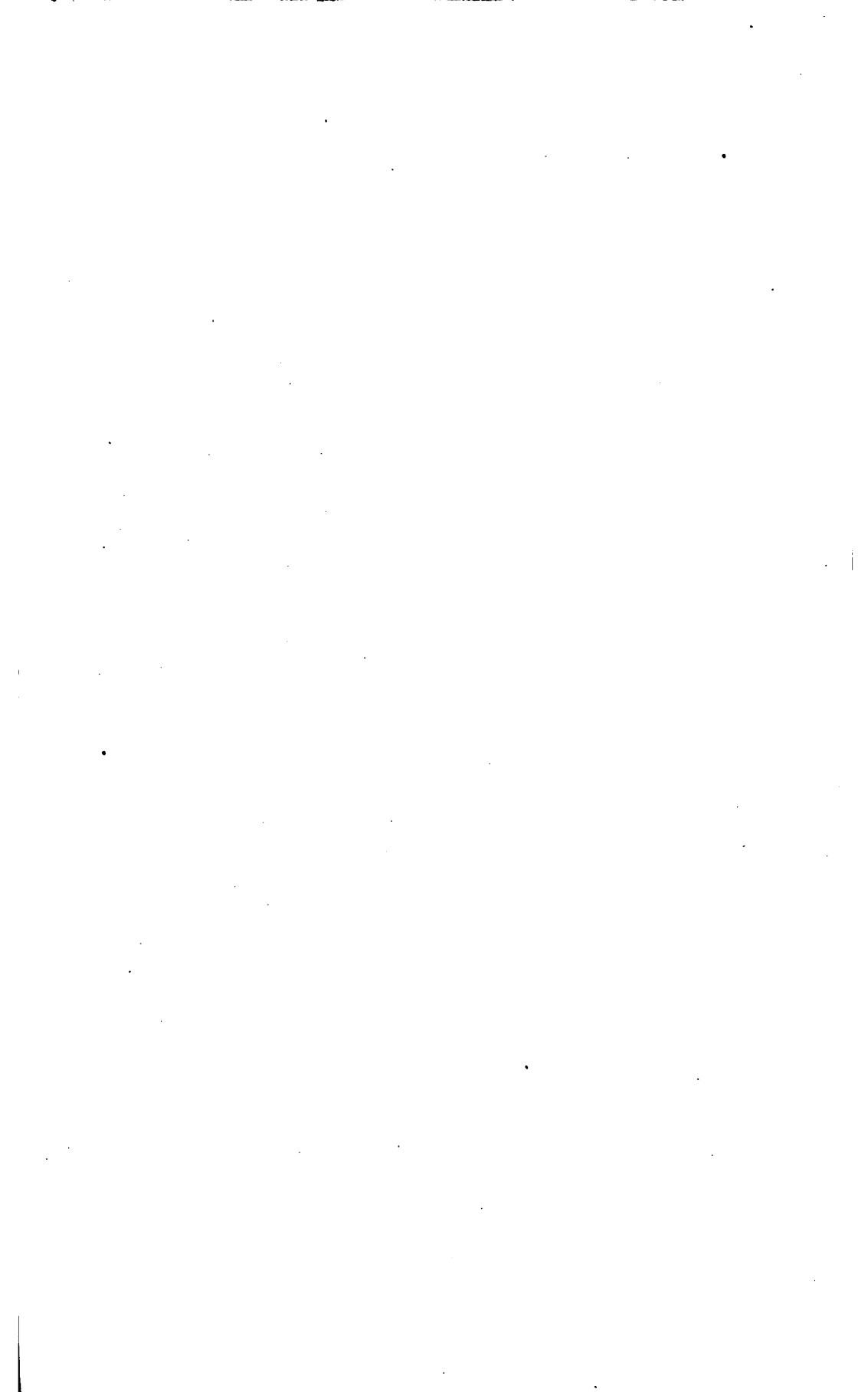
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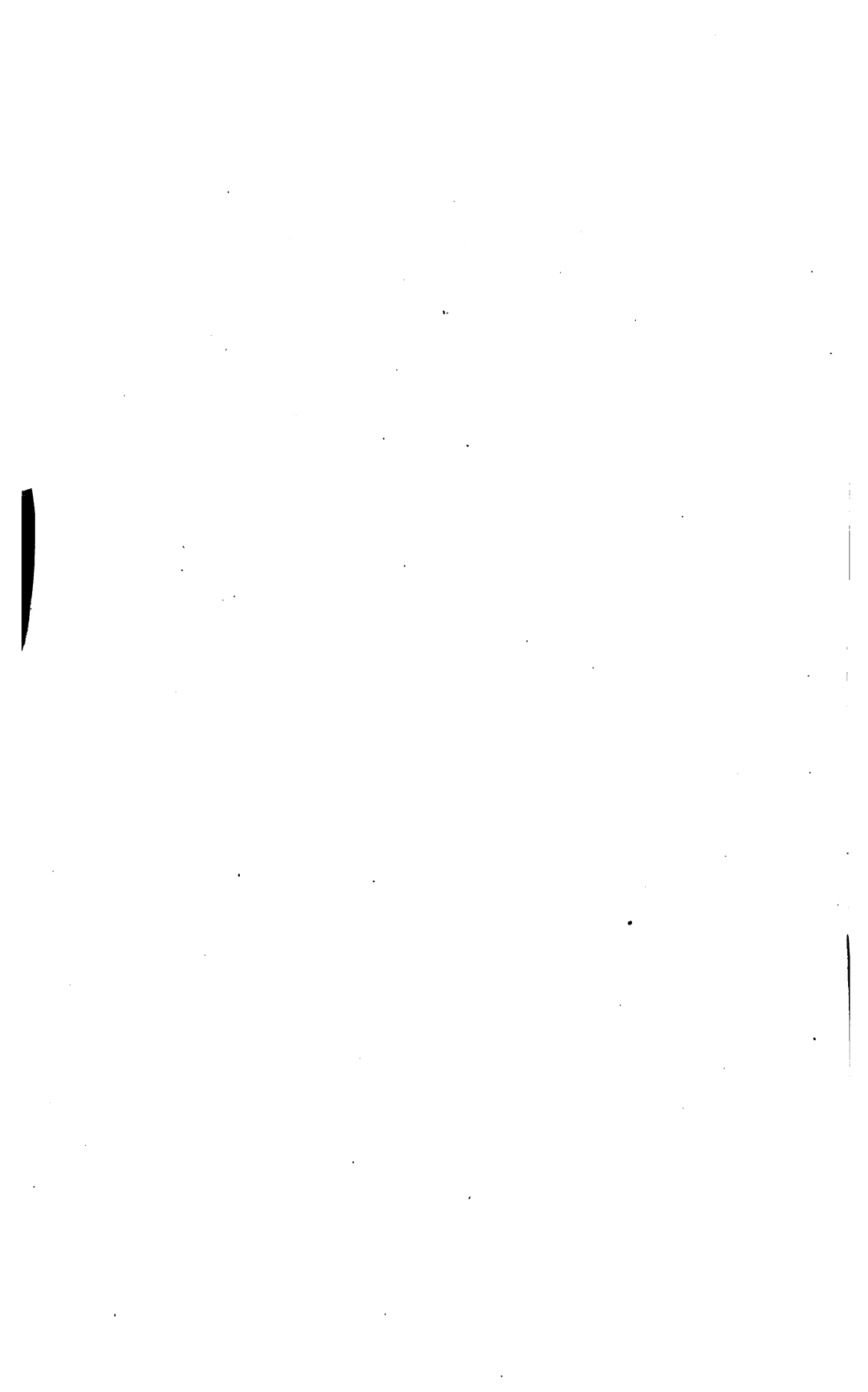
BOOK VII.

THE SEQUEL.

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THE
RÁMÁYANA OF TULSI DÁS.

TRANSLATED FROM THE ORIGINAL HINDI

BY

F. S. GROWSE, B.C.S., M.A. OXON., C.I.E.,

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VOL. IV.

BOOK VII.

THE SEQUEL.

“The works of the celebrated Tulsí Dás exercise more influence upon the great body of the Hindu population than the whole voluminous series of Sanskrit compositions.”

WILSON.

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57. 128



TO THE READER.

WHEN the third volume of this translation was issued from the Press last year, I prefaced it with an intimation that the seventh and last Book—now presented to the reader—would not appear separately, but would be included only in a future one-volume illustrated edition of the entire poem. It has, however, been represented to me by several correspondents that purchasers of the earlier instalments require a separate issue of this Book also, to enable them to complete their copies of the work. It is accordingly in compliance with their wishes that I now put forth this little fasciculus, which otherwise I should not have thought of sufficient length to form a volume by itself.

A second edition of Vol. II. is simultaneously in progress ; a most gratifying indication of the general favour with which my undertaking has been received.

The complete illustrated edition will also, I hope, be put in hand before long. The Mahárāja of Benares has most liberally presented me with a set of twelve negatives from the splendidly illuminated MS. in his library, and these I am now sending to the London Autotype Company for reproduction, together with four views of Chitrakút, taken for the purpose by a photographer at Bánda, whose services I was enabled to secure through the kind assistance of Mr. McConaghey, the Collector of that district.

BULANDSHAHR,
June, 1881,

F. S. GROWSE.

THE RÁMÁYANA

OF

TULSI DÁS.

BOOK VII.

THE SEQUEL.

Sanskrit Invocation.

I ADORE without ceasing the glorious lord of Síta, the noblest of the sons of Raghu, even Ráma as he appeared when mounted on the car Pushpaka ; bright of hue as the neck of a peacock ; marked with the print of the Bráhma's lotus foot, which declared him the greatest of the gods ; all-beautiful ; yellow-attired ; lotus-eyed ; ever gracious ; with bow and arrows in hand ; attended by a host of monkeys and served by his brother.

Beautiful are the lotus feet of the lord of Kosala, worshipped by Brahma and Siva, caressed by the tender hands of Jánaki, ever clustered about by the bee-like souls of the devout.

I worship Sankara, the annihilator of Love ; beautiful with the brightness of the jasmine, the moon and the conch-shell ; the lord of Ambiká ; the granter of desired success, the compassionate lotus-eyed.

Dohá 1.

There remained only one day of the appointed term ; the people of the city, men and women alike, sorely distrest in mind and wasted in body by sorrow for Ráma's absence, were everywhere despondent. Auspicious omens of every kind occurred ; at once every heart was glad and the city itself brightened up all round, as if to announce the lord's coming. Kausalyá and the other royal dames were all as happy as if that minute expecting to be told 'the lord is here, and with him Síta and Lakshman.' Bharat's right eye and arm throbbed again and again. Recognizing this as a good sign, he was glad at heart and yet began to ponder deeply.

Chaupái.

“The one day that now only remains of the fixed time is my last chance ; as I think thereon, my soul is full of anxiety. What is the reason that my lord has not returned ? God saw my evil nature when he passed me over. Ah ! how blessed and truly fortunate is Lakshman in his devotion to Ráma’s lotus feet. The lord knew me to be false and perverse, and therefore he did not take me with him. If the lord were to consider my actions, there would be no redemption for me in a hundred million of ages. But the lord never regards the offences of his servants, being a very brother to the destitute and most tender-hearted. I am firmly persuaded of soul that Ráma will come ; the omens are so favourable. But if my life holds out after the term once expires, I shall be a more despicable wretch than any in the world.”

Dohá 2.

While Bharat’s soul was thus sinking in the sea of Ráma’s bereavement, the son of the Wind, disguised in form as a Bráhman, came like a boat to his rescue. Seeing him seated on a mat of sacred grass, with matted hair for a crown, his body all wasted away, his lips muttering the names ‘Ráma, Ráma, Raghupati,’ and his eyes streaming with tears :

Chaupái.

At this sight Hanumán was overjoyed, every hair on his body stood erect and his eyes rained torrents ; he felt at heart an indescribable satisfaction and addressed him in words that were as ambrosia to his ears : “He, for whose loss you sorrow night and day, the catalogue of whose virtues you are incessantly reciting, the glory of the line of Raghu, the benefactor of the pious, the deliverer of gods and saints, has arrived safely. After conquering the foe in the battle, with the gods to hymn his praises, the Lord is now on his way with Síta and his brother.” On hearing these words he forgot all his pain, like a man dying of thirst who finds a stream of nectar. “Who are you, Sir, and whence have you come, who have told me such glad tidings ?” “I am the son of the Wind, a monkey, Hanumán by name, O fountain of mercy, a servant of the beneficent Raghupati.” On hearing this, Bharat rose and

respectfully advanced to meet him. The affection with which he embraced him was too great for heart to contain ; his eyes streamed with tears and his body quivered all over. " O monkey, at the sight of you all my sorrows are gone ; to-day I have embraced a friend of Ráma's." Again and again he asked of his welfare : " Harken, brother ; what is there I can give you ? after taking thought, I find nothing in the whole world to match this news. Otherwise, I should be your debtor. Now tell me of my lord's adventures." Then Hanumán bowed his head at his feet and told him all Raghupati's great doings. " Tell me, monkey, did the gracious god ever remember me as one of his servants ?

Chhand 1.

Did the glory of the race of Raghu ever make mention of me his servant ?" On hearing Bharat's modest speech, the monkey was in a rapture and fell at his feet. How can he be otherwise than humble and holy and an ocean of virtue, whose praises Ráma, the lord of all animate and inanimate creation, himself recites with his own mouth ?

Dohá 3.

" My lord, you are as dear to Ráma as his own life ; that is the truth, Sir." Again and again he embraced Bharat, and his joy was more than his heart could contain.

Sorathá 1.

After bowing his head at Bharat's feet, the monkey returned in haste to Ráma and told him that all was well. Then the lord mounted his chariot and joyfully set forth.

Chaupái.

Bharat too returned in joy to Ayodhyá and told his *guru* all the news, then published the fact in the palace, that Ráma was approaching the city and was safe and sound. At these tidings all the dowager queens started up in haste ; but Bharat spoke and assured them of their lord's welfare. When the citizens heard the news, men and women all ran out in their joy ; the ladies formed in procession with stately gait singing and bearing golden salvers

laden with curds, *dáb* grass, the sacred yellow pigment, fruits and flowers and fresh sprigs of the tulsi plant, all things of good omen. Each ran out just as she happened to be, without stopping to bring either children or old folk. Every one was asking his neighbour, 'Friend, have you seen the gracious Ráma?' Directly it knew the lord was coming, the whole city of Avadh became a quarry of delights. The water of the Sarju flowed clear as clear could be; the air was deliciously soft, cool and fragrant.

Dohá 4.

Bharat went forth to meet the All-merciful, full of joy and affection, accompanied by his *guru*, the citizens, his younger brother and a throng of Bráhmans. Many of the women mounted the upper stories of the houses to look for the chariot in the sky and, when they espied it, raised their sweet voices in auspicious songs of joy. As the waves of ocean rise and swell at the sight of the full moon, so poured forth the women of the city with a tumultuous noise at the sight of Ráma.

Chaupái.

On the other hand the Sun of the lotuses of the solar race was pointing out the beauties of the city to the monkeys: "Hearken, Sugriva, Angad and Vibhishan; this city is so holy and the country is so charming, that although all men speak of Vaikunth, which is indeed famous in the Vedas and Puránas and celebrated throughout the world, still it is not so dear to me as the city of Avadh: only here and there one can be found to comprehend this saying. Here is the delightful city my birth-place and to the north the sacred Sarju, where every man that bathes obtains without further trouble a home near me. The dwellers here are very dear to me; the city makes them my fellow-citizens both here and hereafter and is altogether blessed." The monkeys rejoiced to hear the lord's words: what a glory for Avadh to be praised by Ráma!

Dohá 5.

When the all-merciful Lord God saw all the people coming out to meet him, he urged on his chariot close up to the city and there alighted on the ground. Having dismounted, he directed

Pushpaka to return to Kuver.¹ On receiving Ráma's order it went its way, full of mingled joy and sorrow at parting.

Chaupái.

With Bharat came the whole population, all emaciated in body by their mourning for Ráma. When the lord saw Vámadeva and Vasishtha, greatest of sages, he dropt his bow and arrows on the ground and ran to clasp his *guru's* lotus feet, both he and his younger brother, with every hair on their body erect. The great sage embraced them and asked of their welfare. "By your favour all is well with us." Then the champion of the faith, the king of the Raghu race, made obeisance to all the Bráhmans. Next Bharat embraced the lord's lotus feet, ever worshipt by Sankara, Brahma and all the gods and sages. He fell to the ground and refused to rise, till the All-merciful by force took and pressed him to his bosom, every hair standing erect on his dark-hued body, and his lotus eyes all streaming with tears.

Chhand 2.

His lotus eyes streamed with tears and his beauteous body quivered with emotion, as he lovingly clasped his brother to his heart, even he, the Lord, the sovereign of the three spheres. There is no similitude by which I can express the beauty of the meeting between the Lord and his brother ; it was as though Love and Desire in bodily form had met together in a rapturous embrace. When the All-merciful asked of his welfare, it was with difficulty that Bharat found words to reply. Hearken, Umá ; such joy can only be felt, it is beyond speech or intelligence. "Now is all well with me, O Lord of Kosala ; seeing your servant's distress, you have revealed yourself to him and have taken me by the hand ; O All-merciful, when I was sinking in the deep waters of bereavement."

Dohá 6.

As when a thief going gaily along the road, with stolen property still about him, is suddenly seized at the waist-belt by the man he has robbed, so felt Sugríva and Vibhíshan at the

¹ The car Pushpaka had originally belonged to Kuver and had been stolen from him by Rávan.

sight of the meeting between Ráma and Bharat.¹ Then the Lord smilingly embraced Satrughna and took him to his bosom, while Bharat embraced Lakshman, his heart over-flowing with love.

Chaupái.

After that Satrughna and Lakshman embraced, remembering no more the intolerable sorrow of separation. Finally Bharat bowed his head at Síta's feet, both he and his younger brother, with an intensity of delight. The citizens were so glad at the sight of the Lord, that all the sorrow caused by his absence was at once forgotten. Seeing all the people so agitated by affection, the gracious Kharári practised an illusion and appearing at one and the same time in multiplied form was thus in his benignity enabled to salute every one with due ceremony. The look of compassion, with which Raghubír regarded them, made every man and woman supremely happy. In a single moment the God embraced them all ; this, Umá, is a mystery that none can comprehend. When Ráma, the perfection of amiability and every virtue, had in this manner made them all happy, he went on his way. Kausalyá and the other royal dames ran out to meet him, like a cow that has lately calved at the sight of its little one.

Chhand 3.

Like a cow that has been driven by force to graze in the woods, leaving its little ones at home, when it draws near to the village at the close of the day, hurries on lowing and with dripping teats, so did all the matrons haste to embrace the Lord with the utmost affection, lavishing upon him every term of endearment. The cruel pangs of parting had past away and were replaced by unutterable happiness and delight.

Dohá 7.

Sumitrá embraced her son, remembering his devotion to Ráma's feet ; Kaikeyi too embraced Ráma, but with a heart sadly ill at ease.

¹In the midst of their joy, the sight of such fraternal affection reminded them painfully of the very different treatment they had experienced from their own brothers, Báli and Rávan. Or perhaps more simply, they were forced to recognize Bharat's superior claim, and knew that they would have to give up Ráma to him.

Lakshman embraced the royal dames one and all and with joy received their blessing ; but though he embraced Kaikeyi again and again, her anguish of soul still continued.

Cháupái.

Síta saluted each of her mothers-in-law and rejoiced greatly to kiss their feet. They asked of her welfare and invoked upon her the blessing : “ May your happy wedded life last for ever.” All gazed on Raghupati’s lotus face and out of regard for the auspiciousness of the day checked the tears that rose in their eyes. They waved above his head their golden salvers and sacrificial lamps and again and again contemplated his divine person. They scatter all round about him every kind of offering, their heart full of supreme felicity. Time after time Kausalyá fixed her gaze on Ráma, so pitiful and so valiant, and kept pondering within herself : “ How can he have killed the king of Lanká ? my two boys are so daintily delicate, is it possible they can have slain the demon’s doughtiest champions ?”

Dohá 8.

As she looked upon the Lord and upon Lakshman and Síta, her maternal heart was overwhelmed with felicity and her every limb quivered with emotion.

Chaupái.

Vibhíshan, Sugríva, Nala and Níla, Jámaván and the generous Angad, with Hanumán and all the other monkey chiefs assumed beautiful human forms. With most reverent devotion, every one told the tale of Bharat’s loving disposition, his penance and vow. When they saw the citizens’ mode of life, they extolled them also for their attachment to their Lord’s feet. Then Ráma summoned all his comrades and bade them kiss the feet of the saint. “ The *guru* Vasishta is highly to be revered by all my race ; it is by his favour that we slew the demons in the battle. But hearken, holy Sir, all these my comrades were the raft that bore me safely out of the waves of the battle. For my sake they lost their lives and they are more dear to me even than Bharat.” On hearing the lord’s words, all were greatly overcome. Every moment gave birth to some new rapture.

Dohá 9.

Then they bowed the head at Kausalyá's feet, who rejoiced to give them her blessing, saying "You are as dear to me as Ráma." The heaven was obscured with the showers of flowers as the Root of Joy took his way to the palace, while all the fairest ladies in the city mounted the tops of the houses to see him.

Chaupái.

They made ready all kinds of golden bowls which they took and set every one at her own door. They busied themselves with wreaths of flowers, flags and banners, all to make a glad show. The roads were all watered with perfumes, and innumerable mystic squares were drawn and filled in with the finest pearls. Every kind of festive preparation was taken in hand; the city was *en fête* and all sorts of music were heard. In different places women scattered their offerings on his path, invoking blessings upon him with their hearts full of joy. Girls wave over his head their golden salvers and sacrificial lamps, singing sweetly the while, salvers for him the salve of every ill, the Sun of the lotus growth of Raghu's line. The beauty, the wealth, the magnificence of the city would be a theme for the Vedas, or Sesh-nág, or Sáradá; but the spectacle was too much even for them; how then can any man, Umá, be able to describe its glory?

Dohá 10.

Ráma's absence, like the heat of the sun, had withered the lily-like fair in the Avadh lake; at sunset they blossomed again, at the sight of the moon-god Ráma. Every conceivable auspicious omen occurred and music resounded in the sky, as the Lord God moved to the palace, a father restored to his people.

Chaupái.

The lord know Kaikeyi was ashamed and went to her house first, Bhaváni. After comforting her and putting her thoroughly at ease, Hari went on to his own apartments. The All-merciful entered the palace, and every man and woman in the city was happy once more. The *guru* Vasishtha then called the Bráhmans. "The day and the hour are now most auspicious; give the glad order,

all ye Bráhmans, that Rámchandra to-day take his seat upon the throne." On hearing Vasishtha's gracious address, the Bráhmans were all highly pleased, and the multitude of them made seemly response, "Ráma's inauguration is the desire of the whole world. Now, best of saints, make no delay, but sign the king with the sign of sovereignty."

Dohá 11.

The saint thereupon ordered Sumantra, who no sooner heard than he went with joy and quickly got ready a multitude of chariots, elephants and horses. Then he despatched messengers in every direction to borrow stores of all good things, and lastly came himself with joy and bowed his head at Vasishtha's feet.

Chaupdi.

When the city of Avadh had been decorated, the gods rained down a continuous shower of flowers. Ráma called and directed his servants, "Go first and assist my comrades at their bath." On receiving this order, his people ran in every direction and quickly bathed Sugriva and the rest. Next the all-merciful Ráma summoned Bharat and with his own hands untied his knotted coil of hair; the lord then proceeded to bathe all his three brothers, even he the gracious Raghu-rái, the cherisher of all pious souls. The blessedness of Bharat, the meekness of the lord not a hundred myriads of Sesh-nágs would be able to declare. Finally Ráma unloosed his own matted hair and, after receiving the *guru's* permission, himself bathed. After his bath the Lord put on his ornaments; the beauty of his every limb outshining a myriad Loves.

Dohá 12.

Forthwith Jánaki was attended in the bath with all reverence by her mothers-in-law, who attired her in heavenly apparel with rich jewels for every part of her body. As she shone forth on Ráma's left side, the goddess Lakshmi herself, full of beauty and goodness, the royal dames were all overjoyed at the sight and thought their life had been well worth living. Hearken, Garur; upon this occasion Brahma, Siva and all the gods and saints mounted their chariots and came to have a sight of the Blessed one.

Chaupái.

The soul of the sage was enraptured as he gazed upon the lord. He sent at once for a gorgeous throne. Then Ráma took his seat, after bowing his head to the Bráhmans, his glory effulgent as the sun, defying description. As they looked upon Ráma and Síta, the whole saintly throng was overjoyed. Then the Bráhmans repeated their Vedic incantations; while in the heaven above the gods and saints shouted 'Victory.' The sage Vasishtha first himself made the *tilak* and then ordered the other Bráhmans to do the same. His mother rejoiced as she looked upon her son and again and again waved the sacrificial lamp above his head. All kinds of presents were made to the Bráhmans and not a beggar remained with a want unsatisfied. At the sight of the lord of the three spheres seated on his throne, the gods beat their kettle-drums.

Chhand 4.

Drums sounded in the sky, the hosts of Gandharvas and Kinnars sang and all the nymphs of heaven danced before the enraptured assembly of gods and saints. Bharat and his other brothers, with Vibhishan and Angad and Hanumán and the rest, were there to be seen, some with umbrellas and chauries and fans and some with bows, swords, shields and spears. With Síta by his side, the Glory of the Solar race outshone the beauty of unnumbered Loves; the soul of the gods was fascinated by his exquisite cloud-dark form in its yellow apparel, his diadem and bracelets and all the other ornaments that bedecked his limbs, his lotus eyes and stalwart chest and arms, a blessed vision indeed for man to behold.

Dohá 13.

The magnificence of the sight and the delight of the assembly are past all telling, Garur; Sarasvati, Sesh-nág and the Veda may tell it in part, but only Mahádeva has learnt all the sweetness of it. After they had all severally hymned his praises, the gods departed each to his own sphere. Then came the Vedas in the disguise of bards into the presence of the divine Ráma. The omniscient and compassionate Lord received them with all honour, nor did any one penetrate the mystery as they thus recited his panegyric:

Chhand 5.

"Hail, visible manifestation of the invisible, incomparable in thy beauty, jewel of kings ; who by the might of thy arm hast slain Rávan and the other terrible demons, monsters of iniquity ; who, incarnate as a man, hast loosed the burdens of the world and put an end to its grievous affliction ; hail, protector of the suppliant, lord of compassion, thee we worship, and with thee thy spouse. O Hari, gods and demons, Nágas, men, and all creation, animate and inanimate, have been overcome by thy marvellous delusive power, wearily wandering night and day in the paths of life, full of the mysteries of fate and necessity. If there be any, O Lord, whom thou regardest with compassion, they at once are freed from all their troubles ; so prompt to cut short the weariness of existence ; have mercy upon us, O Ráma, we implore thee. They, O Hari, who intoxicated with the pride of learning despise that faith in thee which overcomes the world, may attain to a rank which even the gods might fail to secure, and yet I have seen them fall from it again. They who confidently abandon every other hope and continue thy disciples, by repeating thy name cross the ocean of life without any difficulty ; this is the lord whom we invoke. O Mukunda, Ráma, spouse of Lakshmi, we ever adore thy lotus feet, object of the worship of Siva and Brahma ; by touching the dust of which the sage's wife obtained salvation ; from beneath the nails of which flows the Ganges, revered by the saints, sanctifier of the three spheres ; feet that bear the marks of the flag, the thunderbolt, the elephant-goad and the lotus, sorely pierced by the thorns during thy wanderings in the forest. We adore the uncreated tree, whose root is the primordial germ ; whose bark is fourfold, as the Vedas and Puránas declare ; whose boughs are six in number and branchlets twenty-five ; with innumerable leaves and abundant flowers ; whose fruits are of two kinds, bitter and sweet ; with a single creeper ever clinging to it ; full of buds and blossoms and fruit, the everlasting tree of creation.¹ Let them preach in their

¹ The four coats of bark are the four Vedas ; the six boughs are thought to be the six stages of existence, viz., conception, birth, childhood, manhood, old age and death ; or else the six natural impulses, viz., hunger, thirst, excretion of both kinds, sleep, and sexual intercourse. The twenty-five branchlets are Prakriti, Buddhi, Ahankára, the five Tan-mátras, the five Mahá-bhútas, the ten Indriyas, Manas and Purusha (see Note to Book VI., Dohá 16). The two fruits are pleasure and pain and the creeper Mayá.

wisdom, who contemplate thee as the Supreme Spirit, the Uncreate, the Inseparable from the universe, recognizable only by inference and beyond the understanding; but we, O lord, will ever hymn the glories of thy incarnation. O merciful lord god, mine of every perfection, this is the boon we ask, that in thought, word and deed and without any variableness we may maintain a devotion for thy feet."

Dohá 14.

When, in the sight of all, the Vedas had uttered this glorious prayer, they became invisible and returned to their home with Brahma. Hearken, Garur; then came Sambhu to Raghubír and with a choking voice and every hair on his body erect he thus made supplication:

Totaka. ¹

"Hail to thee, Ráma, the spouse of Lakshmi, the pacifier; have mercy on thy servant, harassed with the terrors and troubles of existence. Glorious lord, sovereign of Avadh, sovereign of heaven, Lakshmi's sovereign, have mercy on the suppliant, who has fled to thee for refuge. Destroyer of the ten-headed and twenty-armed, remover of earth's sore burden, consumer of the moth-like demon host in the fierce flame of thy fiery arrows; most beauteous ornament of the terrestrial sphere; noblest of all that handle bow, arrows and quiver; radiant as the sun to disperse the thick darkness of the night of pride, ignorance and egoism; thou hast vanquished the God of Love,² who like a huntsman had smitten all men to the heart with the arrows of evil desire as though they were a herd of deer; now, O lord Hari, have mercy on us destitute wretches who have gone astray in the wilderness of sensuality. The many diseases and bereavements, with which the people are stricken, are the fruit of their disregard for thy holy feet. The bottomless ocean of existence overwhelms all who cherish no love for thy lotus feet. Poor indeed and vile and wretched for ever are they, who have no

¹ In the Totaka, or Trotaka metre, each line in the quatrain consists of four anapesta. Thus:—

Jāyā Rāmā Rāmā-rāmānām sāmānām

Bhāvā-tāpā-bhāyākulā pāhī jānām.

² *Manujād*, 'man-eaters,' or 'demons,' is the word in the text; but, as it seems impossible to fit it into the rest of the passage, I propose to read instead *mano-jāt*, the 'mind-born,' i.e. Kāma-deva, the god of love.

affection for thy lotus feet. They who take delight in making mention of thy name, have the saints as their constant friends for ever, are eternally exempt from passion, greed and arrogance, and regard prosperity and adversity as both alike. Thus it is that thy servants are so happy ; the saint abandons for ever all confidence in mortification and making simply a vow of perpetual love serves thy lotus feet with a pure heart. O Raghu-bîr, mighty and invincible hero, indwelling as a bee in the lotus-like soul of the saints, thy name, O Hari, I repeat in prayer and adore, destroyer of vanity and pride, which are the diseases of life. Humbly I adore without ceasing the spouse of Lakshmi, the supreme abode of goodness, generosity and compassion. O son of Raghu, extirpate every animosity ; O king of earth, regard thy humble servant.

Dohâ 15.

Again and again I beg of thee a boon—be gracious and grant it O Srîranga¹—an unwavering faith in thy lotus feet and constant communion with saints.” After thus hymning Râma’s praises, Siva returned with joy to Kailâs. The lord then assigned the monkeys most delightful residences.

Chaupdi.

Hearken, Garur ; this sacred legend annihilates all the distresses and sins of the world. Any one who hears this narrative of the royal installation obtains self-control and discretion. They who lovingly sing it, or hear it sung, obtain every kind of happiness and prosperity ; after enjoying in this world a bliss, to which the gods can scarce attain, they are admitted after death into Râma’s own presence. The finally emancipated, the detached from the world and the worldly who hear it obtain respectively faith, absorption into the divinity and ever increasing prosperity. O Garur, this history of Râma that I have repeated is the delight of a good understanding ; a remedy for anxiety and sorrow ; a confirmation of detachment, discretion and faith ; a splendid raft on which to cross the river of delusion. In the city of Kosala was ever some new delight ; the people were all happy from the highest to the lowest.

¹Srîranga, Holy Ranga, is one of Vishnu’s epithets and gives its name to the city of Seringapatam (Srîrangapattana), where is a great temple dedicated to the divinity under this title.

All felt an ever growing affection for Rāma's lotus feet, the adored of Brahma, Siva and the saints. The poor had clothes given them in abundance and the Bráhmans were presented with offerings of every description.

Dohá 16.

The monkeys were drowned in a joy like that of heaven ; all were devoted to the lord's feet ; day and night passed unnoticed till now six months had been spent.

Chaupái.

They had forgotten their homes so absolutely as never even to dream of them, like as the idea of injuring another never enters the soul of a saint. At last Raghupati summoned all his comrades before him. They came and made reverent obeisance. He seated them by his side with the greatest kindness and thus addressed them in gracious terms, which might well gladden their pious souls : " You have done me excellent service ; but how can I praise you to your face ? I hold you all most dear for having left the comforts of your home solely on my account. My younger brother, my crown, my fortune, my wife, my life, my home and loving kinsmen are none of them so dear in my sight as you are. I tell you no falsehood ; these are my real sentiments. It is the ordinary rule for a man to cherish his own adherents, but I have a special affection for my servants.

Dohá 17.

Now, my comrades, return to your homes ; there worship me with stedfast faith and maintain your fervent devotion, knowing me to be the eternal and omnipresent benefactor of the universe."

Chaupái.

When they heard the Lord's words, all were so overcome that they forgot who they were, or where they were, or where they had come from. With clasped hands and fixed gaze they stood before him, unable to speak from excess of devotion. The Lord perceived the intensity of their love and said all he could to teach them resignation. In his presence they could not answer a word, but still turned their eyes to his lotus feet. Then the Lord called for jewels

and robes of honour, of many colours, incomparably beautiful, and first Bharat with his own hands made ready a dress with which he invested Sugrīva. By the Lord's command Lakshman next invested the king of Lanka, to Rāma's great contentment. But Angad remained seated and did not stir. Seeing his love, the Lord did not speak to him ;

Dohá 18.

But proceeded with the investiture of Jāmbavān and Nīla and the rest, who with Rāma's image impressed upon their heart after bowing their head at his feet withdrew. Then Angad arose and made obeisance and with weeping eyes and clasped hands uttered his humble petition, impregnate as it were with the very essence of devotion :

Chaupái.

“Hearken, all-wise, all-merciful and all-blessed, commiserator of the destitute, succour of the distressed ; Báli, my lord, in his last moments placed me in your charge. To be the helper of the helpless is the character you support ; benefactor of the faithful, do not abandon me. You, Sire, are my spiritual guide, my father and my mother ; where can I go, if I leave your lotus feet ? Consider yourself and tell me, O king of men ; apart from my lord, what is my home to me ? Extend to me your protection, a mere child as I am without knowledge, wisdom, or strength, and regard me as one of the humblest of your servants. Let me perform the most menial office in your palace, if only I may see your lotus feet and thus traverse the ocean of existence.” So saying, he fell at the Lord's feet, “O Sire, do not again tell me to go home.”

Dohá 19.

On hearing Angad's piteous prayer, the all-merciful lord Rāma raised him from the ground and clasped him to his bosom, his lotus eyes streaming with tears. He clothed the son of Báli in his own robe and jewels and the chain from his own neck, and then the Lord dismissed him with many words of exhortation.

Chaupái.

Bharat with his brother Satrughna and Lakshman proceeded to escort him, being greatly moved by his devotion. But Angad's heart was so overflowing with love that he turned again and again for one more look at Ráma. Time after time he prostrated himself upon the ground, crying, 'Thus would I stay, if Ráma would only let me.' Treasuring up in his mind Ráma's look and voice and gait, his smile too and his embrace, with a last glance at his face and many words of fervent prayer, he went forth, cherishing his lotus feet in his heart. After escorting all the monkeys with the utmost respect, Bharat and his brothers returned. Then Hanumán clasped Sugriva by the feet and earnestly besought him : " Let me spend ten days more in Ráma's service and then I will return to your feet, my master." " O Son of the Wind, great is your piety ; go, serve the All-merciful." So saying, the other monkeys went their way, but Angad cried : " Hearken, Hanumán ;

Dohá 20.

With clasped hands I beg of you to present my service to the Lord and frequently remind him of me." So saying, the son of Báli started on his way, while Hanumán returned and told the Lord of his devotion : the great god was overjoyed. Now hard as adamant, now soft as the petal of a flower, such, Garur, is Ráma's heart ; who can comprehend it ?

Chaupái.

Next the All-merciful summoned the Nishád and graciously presented him with jewels and raiment. " Return to your home, but ever remember me and in heart, word and deed observe all the ordinances of religion. You, my companion, are as much my brother as Bharat ; you must always be backwards and forwards here." On hearing these words he was greatly delighted and fell at his feet, his eyes full of tears. With the image of his lotus feet impressed upon his heart, he returned home and declared the lord's generosity to all his kinsfolk. The citizens, on beholding Ráma's actions, shouted again and again their *vivas* to his blessed name. Under Ráma's sway the three spheres were full of joy, all sorrow was at an end, no one had a grudge against another, every variance was extinguished under Ráma's auspices.

Dohá 21.

Devoted to religion the people walked in the path of the Vedas, each according to his own caste and stage of life,¹ and enjoyed perfect happiness, unvexed by fear, or sorrow, or disease.

Chaupdi.

In the whole of Ráma's dominions there was no one who suffered from trouble of any kind, whether of the body or from the visitation of heaven or the attacks of enemies. Every one was in charity with his neighbour and contented with the state of life to which he had been born, conformably to the teaching of Scripture and sound morality. The four pillars of religion² were established throughout the world ; no one even dreamt of sin. Men and women alike were devoted to Ráma's worship and enjoyed all the blessedness of highest heaven. There was no premature death and no sickness even, but every one was comely and sound of body. No one was in poverty, in sorrow, or distress ; no one ignorant or unlucky. All were unaffectedly good and pious, clever and intelligent. Every one appreciated the merits of his neighbour and was himself learned and wise ; every one was grateful for kindnesses and guilelessly prudent.

Dohá 22.

Hearken, Garur ; during Ráma's reign there was not a creature in the world, animate or inanimate, that suffered from any of the ills that ordinarily result from time or past conduct or personal temperament and character.

Chaupdi.

The world encircled by its seven seas had only one king, Ráma, the lord of Kosala. This was no great matter for him, every hair on whose body is one of the countless spheres of creation. To a man who rightly understands the greatness of the lord, this description will seem highly disparaging. But those who understand his

¹ The *áśramas*, or 'stages of life,' are not to be confounded by the English reader with what would be ordinarily designated 'states of life.' They are four in number : 1st, that of the Brahma-chári, or student ; 2nd, that of the Griha-stha, or householder ; 3rd, that of the Vana-prastha, or anchorite ; and 4th, that of the Bhikshu, or mendicant.

² The four pillars of religion are truth, purity, mercy, and charity.

divine majesty, Garur, are the very persons who take a delight in these actions of his. They are the special rewards of such knowledge ; so declare the greatest of sages and ascetics.¹

Not even Sesh-nág or Sáradá could describe the happiness and prosperity of Ráma's reign. Every one was generous and kindly disposed to his neighbour and submissive to the Bráhmans. Every husband was faithful to his single wife and every wife was devoted to her husband.

Dohá 23.

A rod was never seen, save in the hand of a Religious ; the word ' to beat ' had no meaning except to mark the time for a dancer on the stage ; and the only victory known was self-conquest, throughout all Rámchandra's realm.

Chaupái.

The trees of the forest were ever full of flowers and fruit ; the elephant and the lion dwelt peaceably together. Birds and deer forgot their instinctive animosities and lived in the greatest harmony with one another. The cooing of the birds and the many herds of deer fearlessly roaming the woods made a charming scene. The air was cool, fragrant and exquisitely soft ; bees laden with honey made a pleasant humming. Every creeper and tree yielded its sweetness on being asked and the cows in sheer lightness of heart dropt their milk on the road. The earth was never without the light of the moon and every feature of the Golden Age was repeated in the Age of Silver. Mines of jewels of every description were disclosed in the mountains and the world acknowledged its king to be in truth the Universal Spirit. Every river flowed with an abundance of water, cool, pure and pleasant to the taste. The sea remained within its bounds, casting forth pearls on its shore for men to gather. The ponds were all thick with lotuses and every quarter and section of the world was supremely happy.

Dohá 24.

The earth was suffused with the radiance of the moon, the heat of the sun was no greater than circumstances required, and the clouds dropt rain whenever asked, in the days when Ráma was king.

¹ For *barad*, *susila*, given in Rám Jasan's edition, the preferable reading seems to be *bar dam-sílá*.

Chaupdi.

The Lord celebrated millions of horse-sacrifices and conferred innumerable gifts upon the Bráhmans, approving himself the defender of scriptural usage, the champion of religion, perfect in every virtue and the sworn foe of all sensuality. Síta was ever obedient to her lord, incomparable in her beauty, her virtue and her meekness, sensible of the majesty of the All-merciful and devotedly attached to his lotus feet. Though there were many man-servants and maid-servants in the palace, all well-skilled in their work, she discharged every domestic duty with her own hands, waiting on Ráma's orders. Any service that might give pleasure to the All-merciful she herself studied to perform. Without the slightest pride or conceit she attended on Kausalyá and the other queen dowagers in the palace. O Umá, Lakshmi, the object of the adoration of Brahma and all the divinities, the mother of the universe, the ever blameless,

Dohá 25.

The slightest glance of favour from whose eye is coveted by the gods, practised this devotion to Ráma's lotus feet, for such was her nature.

Chaupdi.

Though she waited diligently on all the brothers, her devotion to Ráma was most conspicuous. She never ceased to watch his lotus face on the chance that he might be pleased to speak to her. Ráma on his part was most affectionate to his brothers and instructed them on all points of morality. The citizens lived happy, each enjoying a felicity to which the gods might scarce attain. Day and night they made their prayer to God for a fervent devotion to Ráma's holy feet. Two comely sons were born to Síta, Lava and Kusa ; so the Vedas and Puránas have declared ; both glorious in battle, modest and accomplished and so beautiful that they seemed the very image of Hari. The other brothers also had each two sons, pre-eminent in beauty, virtue and all good qualities.

Dohá 26.

The Supreme Spirit that transcends all intelligence, speech and perception ; that is from everlasting ; unaffected by material

phenomena, or the workings of the mind or the properties of things, even he it was who thus exhibited the actions of exalted humanity.

Chaupái.

In the early morning after bathing in the Sarju he sat in his court, in the midst of Bráhmans and sages, while Vasishtha recited the Vedas and Puránas ; Ráma listening attentively, though he knew them all of himself. He took his meals with his brothers : the royal matrons looking on with the utmost satisfaction. Then Bharat and Satrugna, the two brothers, would take Hanumán to some grove, where they would sit down and ask him all about Ráma's doings, and he would reply out of the depth of his wisdom. It was such a delight to them to hear the glorious narrative that they would beg him to repeat it again and again. In every single house the sacred legend was told of Ráma's marvellously holy deeds. Men and women alike joined in hymning his praises and day and night passed unheeded.

Dohá 27.

Not a thousand Sesh-nágs could tell all the happiness and prosperity of the city of Avadh, when Ráma reigned as king.

Chaupái.

Nárad and Sanat-Kumára and all the great sages came every day to Ayodhyá to have a sight of the king of Kosala. The appearance of the city made them forget all their asceticism. The balconies encrusted with gold and jewels, the splendid pavements laid in diverse colours, the magnificent forts on every side of the city with their brightly painted battlements, as though the nine planets had been mustered in array to beleaguer Indra's capital, Amaravati ; the floors beautifully inlaid with coloured glass that the soul of any saint would be distracted at the sight ; the glistening palaces reaching to the sky with pinnacles that put to shame the brightness of sun and moon ; the lattices gleaming with jewels and the jewelled lamps that shone in every room.

Chhand 6.

Beneath the light of jewelled lamps the houses were resplendent with their thresholds of coral and pillars of precious stone and

golden walls, such as the Creator himself might have fashioned, all inlaid with emeralds and gems. The stately palace-courts were lovely with inworked crystal, and every gate was fitted with folding doors of gold embossed with diamonds.

Dohá 28.

In every house was a beautiful and well-furnished picture gallery, where Ráma's achievements were so set forth that the soul of a saint would be ravished at the sight.

Chaupái.

Every one had a flower garden trimmed with the greatest care, adorned with every kind of choice creeper, and blossoming with perpetual spring. There was ever a pleasant sound of the buzzing of bees, and the air was delightfully cool, soft and fragrant. Birds of all kinds, the children's pets, sweet of note and graceful in flight, peacocks, swans, herons and pigeons, made a charming show on the tops of the houses, cooing and dancing in high glee at the sight of their own shadow. Other children were teaching parrots and *mainas* to speak and repeat the names of Ráma, Raghu-pati, Saviour. The palace gates were most magnificent and the roads, squares and bazárs all elegantly laid out.

Chhand 7.

The elegance of the bazárs was beyond all description, and things could be had without price. How is it possible to sing the riches of the city where the spouse of Lakshmi reigned as king? The cloth-merchants, money-changers and grain-dealers sat at their shops like so many Kuvers. Every one was happy, every one well conducted and comely, men and women, young and old, all alike.

Dohá 29.

To the north flowed the deep and pellucid stream of the Sarju with a line of handsome gháts and no muddy bank anywhere.

Chaupái.

At some distance was a fine spacious ghát, where all the horses and elephants went to drink. There were also elaborate gháts for

the citizens' drinking water, where no one was allowed to bathe. The most beautiful of all was the king's ghát, which was frequented by men of all four castes. All along the banks were temples to the gods surrounded by pleasant groves. Here and there on the river bank hermits, sages and anchorites dwelt and meditated ; and many bushes of the fragrant tulsi were there, planted by different holy men. The beauty of the city surpassed all description ; its outskirts also were most picturesque. Every sin was effaced by a sight of it with its woods and groves, its lakes and ponds.

Chhand 8.

Its matchless lakes and ponds and large and beautiful wells were so charming, with their elegant flights of steps and limpid water, that gods and saints were fascinated by the sight. The many-coloured lotuses, the cooing of the numerous birds and the buzzing of the bees made the spot a delightful one, where the parrots by their clamour seemed to be inviting travellers to halt.

Dohá 30.

How is it possible to describe the city, of which Lakshmi's lord was king ? Animá and the other fairies had diffused through the whole of Avadh every happiness and prosperity.

Chaupdi.

Everywhere men were singing Ráma's praises and as they sat thus exhorted one another : " Worship Ráma, the defender of the suppliant ; the home of beauty and goodness, of comeliness and virtue ; the lotus-eyed and dark-complexioned ; who protects his servants as the eyelid does the eye ; equipt with lovely bow and arrows and quiver ; the champion of the battle ; a very sun to rejoice the lotus-like company of the saints ; a Garur to consume the terrible serpent Death ; whose loving kindness is over all who unselfishly worship Ráma ; a huntsman to scatter the deer-like herd of ignorance and greed ; a lion to quell the wild elephant, Love ; the giver of happiness to his people ; a sun to scatter the thick darkness of doubt and sorrow ; a fire to consume the dense forest of demons ; who can refuse to worship Raghubír and Sita, seeing that he is the breaker of earth's burdens ; the frost that kills the

insect swarm of manifold desires ; the ever uniform ; the uncreated and imperishable ; the delight of the saints ; the breaker of earth's burdens ; Tulsi Dás's own gracious Lord ?”

Dohá 31.

In such wise the people of the city sang Ráma's praises, while on his part the All-merciful was ever to them most gracious.

Chaupái.

From the time, Garur, of the uprising of the glorious sun of Ráma's power the three spheres were all suffused with light ; many were happy, but many also were sad. First to enumerate the sorrowful: to begin with, the night of ignorance was at an end ; owl-like Sin slunk away out of sight ; Lust and Anger, like gamblers, were ashamed to show themselves ; Formalism,¹ Phenomenal Existence, Time and Nature, were as ill at ease as the *chakor* ; Envy, Pride, Infatuation, and Conceit were like thieves, with nowhere a chance to display their skill. But the ponds of Piety blossomed with the lotuses of Knowledge and Understanding ; while Happiness, Contentment, Self-control and Discretion were like so many *chakvas* and *chakvis* when their sorrow is over.

Dohá 32.

When this glorious sun illumines any man's heart, the last named qualities grow and increase, the first mentioned die away.

Chaupái.

One day Ráma with his brothers and his special favourite Hanumán went to visit a beautiful grove, where every tree was bright with flowers and fresh leaves. Sanat-Kumára and the others noted their opportunity and came also ; a glorious band of

¹ By *Karma*, which I here translate 'Formalism,' is meant ceremonial as opposed to contemplative religion: the ordinary routine of fasts, sacrifices, ablutions and other outward observances, as distinct from the interior and purely spiritual exercises of the soul, which it is the main object of this poem to recommend. It may also be taken in a wider sense as Necessity, the inexorable sequence of cause and effect, by which the whole world is governed. The ultimate result is the same, for the practice of external religious observances for the sake of the minor prizes attached to them—minor, that is, as compared with the reward promised to interior faith—is only one illustration of the belief in the general law, though the most important to Tulsi Dás, writing as a theologian.

pre-eminent virtue and goodness, ever absorbed in the rapture of transcendental felicity and still youthful to look at despite their immemorial years. One in appearance and without any distinctive mark, as it might be the four Vedas in bodily form, the saints had but this one hope, desire and ambition, to hear the recital of Ráma's actions. They stopt, Bhaváni, at the same place as the learned sage Agastya, who repeated to them the whole of Ráma's history, the source of true wisdom, as friction is of fire.

Dohá 33.

When Ráma saw the sages approaching, he rejoiced and prostrated himself before them ; then after giving them welcome, the lord of the yellow robe made them sit down.

Chaupái.

His three brothers made their obeisance also and were greatly delighted, as also Hanumán. The saints, as they gazed on Ráma's incomparable beauty, were beside themselves with rapture. With clasped hands they bowed the head before him and could not close their eyes for a moment, so intensely were they fixed on the shrine of beauty, the conqueror of the world, with his lotus eyes and dark-hued frame. When Raghu-bír perceived their condition, his eyes streamed with tears and his body quivered with emotion. He took them by the hand and made them sit down and addressed them in these most gracious words : "Hearken, reverend Sirs ; to-day I am indeed blessed ; at the sight of you sin is annihilated. The fellowship of the saints is the greatest of blessings ; it at once effects a severance from the world.

Dohá 34.

To consort with the saints leads to final beatitude, but with the sensual to endless transmigrations : so say the saints themselves, the greatest of the poets, the Vedas, the Puránas and all the Scriptures."

Chaupái.

The four sages were rejoiced to hear the Lord's words, and with quivering body they raised this hymn of praise : "Glory to the Lord God, the everlasting, the unchangeable, the sinless, the multi-form, the One, the All-merciful. Glory to the unembodied ; glory,

glory to the universal embodiment, the palace of bliss, the beautiful in his comeliness. Glory to the spouse of Lakshmi ; glory to the supporter of the earth, peerless in his splendour ; the uncreated, of whom there is no beginning ; the fountain of wisdom ; the immeasurable ;¹ the bestower of honour ; whose holy fame is the theme of the Vedas and Puránas ; the all-wise, the all-generous ; the destroyer of ignorance ; the many-named, the nameless ; the emotionless ; the universe itself, the universal spirit ; the indweller of every heart. Abide with us and protect us for ever, O Ráma ; dwell in our heart, tearing asunder the bonds of the world and its miserable contentions and destroying our sensuality and conceit.

Dohá 35.

O holy Ráma, all-blessed and all-merciful, fulfiller of every desire of the soul, bestow on us the boon of constant love and devotion.

*Chaupái. **

Grant us, O Raghupati, that purifying faith which annihilates every distress and worldly conceit. Be propitious and grant us this boon, O our Lord, a very cow of heaven, or tree of Paradise to satisfy the desires of the suppliant. O Raghu-náyak, the Agastya of the ocean of mundane existence, the bestower of blessings which only your servants find it easy to acquire ; destroyer of the destroying tortures of love ; friend of the friendless ; diffuser of equanimity ; preventer of hope and fear, of envy and all evil passions ; bestower of meekness, discretion and detachment ; jewel of earthly kings ; glory of the world ; grant us devotion to thee, the only raft on which to cross the floods of existence ; immortal swan in the Mánas lake of saintly souls ; whose lotus feet are adored by Brahma and Siva ; standard of the line of Raghu ; bridge for the recovery of the Scriptures ; annihilator of time, destiny, nature and phenomenal existence ; ark of salvation ; healer of every sorrow ; glory of the three spheres ; Tulsi Dás's own lord."

¹ *Amán* is capable of two meanings; either 'immeasurable,' from the root *ma*, 'to measure;' or 'without pride,' from the root *man*, 'to think.' Either will suit the context equally well, and the jingle between it and the following word *mána-prad* is probably what chiefly suggested it to the poet.

Dohá 36.

Having again and again hymned his praises and lovingly bowed the head, Sanat-Kumára and his companions returned to Brahma's sphere, after obtaining the boon they had so vehemently coveted.

Chaupái.

When Sanat-Kumára and his companions had gone their way to Brahma's sphere, the three brothers bowed their head at Ráma's feet, but being too diffident themselves to put the question to the Lord, they looked to Hanumán, wishing to hear from the Lord's own mouth an explanation which would terminate all their doubts. The reader of the heart understood this perfectly and said, "What is it you wish to know, Hanumán?" Then replied Hanumán with clasped hands: "Hearken, all-merciful Lord God; Bharat, Sire, wishes to ask something, but is too diffident to speak out." "Monkey, you know my feelings; there are no secrets between me and Bharat." On hearing the Lord's words Bharat clasped his feet: "Hearken, my lord, reliever of all the anxieties of the suppliant;

Dohá 37.

I have no doubts whatever, Sire; not a shadow of disquietude or distrust; and this all of your mercy, O all-merciful and all-blessed.

Chaupái.

But if I may presume on your loving-kindness—for I am your servant and you the benefactor of your faithful people—the Vedas and Puránas, O Raghu-rái, have sung in various ways the greatness of the saints; you too have exalted them by your own holy mouth declaring that the Lord has a special affection for them. I would fain hear, Sire, their distinctive marks, O gracious discernor of character and understanding. Instruct me, protector of the suppliant, in the notes that distinguish the good from the wicked." "Hearken, brother; the notes of the good as told in the Vedas and Puránas are innumerable. The conduct of the good to the wicked is like that of the sandal tree to the axe, for—see, brother—the fragrant wood imparts its perfume to the very iron that fells it.

Dohá 38.

For this reason sandal-wood is the desire of the world and has the honour of being put on the head of the gods ; while the axe for its punishment has its edge heated in the fire and is well hammered.

Chaupái.

Without attachment to sensual objects ; store-houses of virtue and generosity ; sorrowing in the sorrow of others and finding joy in their joy ; equable, devoid of animosity ; sober, passionless ; conquerors of greed and impatience, joy and fear ; tender of heart, compassionate to the poor ; with a guileless devotion to me in thought, word and deed ; giving honour to all but claiming none for themselves ; such, Bharat, are dear to me as my own life ; unselfish, devoted to my name ; happy abodes of tranquillity, continence and humility ; models of contentment, simplicity, benevolence, piety and devotion to the Bráhmans. Verily, brothers, any heart in which these qualities abide is ever the heart of a saint. They are never disturbed in their quietude, their self-control, their religious observances or their moral principles ; they never utter a harsh word ;

Dohá 39.

They regard praise and blame as both alike, in their exclusive devotion to my lotus feet ; such are the treasures of virtue, the compendiums of bliss, who are the good, and whom I love as my own soul.

Chaupái.

Hear now the characteristics of the bad, with whom one should carefully avoid any dealings. Their company always leads to trouble, as when an ill-conditioned cow gets a gentle companion beaten like itself. The heart of the wicked is a consuming fire, which is ever rekindled at the sight of another's prosperity : but whenever they hear a neighbour abused, they are as glad as if they had picked up a treasure on the road. Devoted to sensuality, choleric, arrogant and greedy ; censorious, treacherous, perverse and impure ; cherishing causeless animosities against every one ; disliking anything that others like ; false in taking, false in

giving, false in great matters and false in small ; speaking plausible words, but ruthless of heart, like the peacock that devours the biggest snake ;

Dohá 40.

Injurious to their neighbour, covetous of his wife and wealth and gloating over his misfortunes ; men thus vile and abominable are ruthless incarnate fiends.

Chaupái.

Coveting dress, coveting bed ; addicted to lust and gluttony ; with no fear of the realm of Yama before their eyes ; catching their breath as though they had got the ague when they hear of any one's advancement ; but as glad as though they had been made kings of the world, when they see their neighbour in distress ; devoted to their own selfish interests, quarrelsome to their kinsfolk, dissolute, avaricious and choleric ; disobedient to father and mother, to guru and Bráhmaṇ ; dragging down others into the same ruin with themselves ; infatuated workers of others' ill ; taking no pleasure in the company of the good or in discourse about Hari : oceans of immorality, dull of understanding, lascivious, revilers of the Vedas, masterful with other men's goods, special torment of the Bráhmaṇs and the gods, with deceit and treachery in their heart though outwardly fair seeming.

Dohá 41.

No such vile wretches of men existed in the first and second age, and only a few in the third, but in the fourth there are swarms of them.

Chaupái.

O my brother, there is no religion like charity and no meanness like malevolence. What I now declare to you is the sum of the Vedas and Puráṇas and the verdict of the philosophers. Men who in the body cause suffering to others undergo an enormous series of transmigrations. Men are so infatuated that in their devotion to their own selfish interests they commit many sins and ruin their prospects for the next world. I reveal myself to them, brother, as

their destiny and assign them the reward of their deeds, whether good or evil. The truly wise consider the matter thus and worship me, regarding the world only as a burden ; they discard action with its results, good or bad, and devoutly adore me, the king of gods and men and saints. Thus have I declared the characteristics of the good and the bad ; they who remember them will not be submerged in the flood of existence.

Dohá 42.

Hearken, brother ; the multitudinous forms of merit and demerit are all the products of Mayá ; the greatest merit is to notice neither ; to notice them is an imperfection of knowledge."

Chaupái.

On hearing this utterance of the divine mouth, the brothers rejoiced and their heart overflowed with love. Again and again they paid him profound homage, while a boundless delight filled the soul of Hanumán also. Ráma then withdrew to the private palace ; but every day there was some new incident of the same character. The sage Nárad came time after time and hymned Ráma's holy acts, every day finding something new to record. He then went to Brahma's realm and there recited the whole story. The Creator on hearing it was so highly pleased that he urged him to repeat it again and again. Sanat-Kumára and others marvelled at Nárad, and the saints, though absorbed in the contemplation of the Supreme Spirit, forgot their abstraction on hearing his hymn of praise. The highest powers listened reverently.

Dohá 43.

Though exempted from mundane existence and intent on the contemplation of the Supreme, they interrupted their meditations in order to hear his lay. Truly theirs must be a heart of stone who take no delight in Ráma's history.

Chaupái.

One day by Ráma's invitation all the gurus and Bráhmans and people of the city came together, and when the priests and nobles had taken their seat in the assembly, the Comforter of the pious made them this speech : " Hearken to my words, all ye people of

the city : I speak without any selfish motive at heart, neither wronging another nor aggrandizing myself ; listen and act as may seem good to you. He is my servant and he my best-beloved, who accepts my commands. If I say anything that is wrong, brother, do not be afraid to correct me. All the Scriptures declare that it is great good fortune and a great difficulty surmounted to be born with the body of a man, which is a store-house of opportunities, a gate of deliverance, and those who have received it and still attain not to heaven,

Dohá 44.

They, I say, reap torment in the next world and beat their head in despair, wrongly attributing the blame to time, fate and God.

Chaupái.

But materialism, brother, is not the proper object of the human body ; it is happiness for a very brief period, but ends in misery. The possessor of a human body who gives himself up to materialism is like a fool who chooses poison in preference to ambrosia. He is one of whom none can speak well ; he throws away the philosopher's stone to pick up a pepper-corn. Such a creature drifts for ever among the four modes of birth and the eighty-four lakhs of living species, perpetually changing at the will of *Mayá* and encompassed by Time, Fate, Nature and Phenomena. At some time or another God of his mercy and without any reason for the favour gives him a human body, a raft on which he may cross the ocean of existence, with my grace as a fair wind to speed him on his course ; with pious teachers at the helm he easily procures all the equipment of a stout ship, which would else be beyond him.

Dohá 45.

If thus equipt he fails to cross the sea, he is an ungrateful wretch, bent on his own destruction.

Chaupái.

Whoso desires happiness in this world and the next will hearken to my words and imprint them deeply in his heart. It is an easy

and a pleasant road, brother, that of my service, as the Vedas and Purānas declare. Knowledge is difficult and beset with impediments, its appliances are cumbrous and it has no grasp on the soul. Though a man endure endless tortures, without faith he is no friend of mine. Faith is all-powerful and a mine of every blessing ; but men cannot attain to it except by the fellowship of the saints. The saints are not won except by meritorious deeds ; their fellowship is the end of mundane existence. Now there is no other meritorious deed in the whole world but this one, to worship Bráhmans in thought, word and deed. Seers and gods are all in his favour who eschews guile and devotes himself to the Bráhmans.

Dohá 46.

One other mysterious dogma I with clasped hands impress upon you all : without prayer to Siva no one can attain to the faith that I require.

Chaupái.

Tell me what are the difficulties in the way of faith ; neither abstract meditation is necessary, nor sacrifice, prayer, penance nor fasting ; only simplicity of character, a mind void of frowardness and absolute content whatever may befall. If one who is called a worshipper of mine trust in man, tell me where is his trust in me ? But why protract my discourse to such a length ? these are the practices, brother, by which I am won : avoidance of enmity and rancour, of hope and fear ; a constant atmosphere of perfect repose ; passionless, homeless ; without pride and without sin ; placid, provident and wise ; ever devoted to the fellowship of the saints ; lightly esteeming every object of sense and even heaven and final deliverance from the body ; persistent in faith, innocent of wickedness, a stranger to impious scepticism ;

Dohá 47.

Devoted to my name, which is the sum of all my perfections ; devoid of selfishness, conceit and vain imagination ; such a man's happiness, be assured, is the very sum of transcendental felicity."

Chaupái.

On hearing the gracious Ráma's ambrosial speech, they all embraced his feet : " Fountain of mercy, you are our father, our mother, our spiritual guide and our brethren and are dearer than our life. You, O Ráma, have blessed us in body, substance and house and have removed all the sorrows of your suppliants. No one but you could teach us this lesson ; for even father and mother are self-interested. The only two disinterested friends in the world are you yourself and your servants, O conqueror of the demons. Every friend in the world has his own object in view ; no one, Sire, ever dreams of the highest object." When Raghunáth heard them all speak in such terms of devotion, he was rejoiced at heart ; and they on receiving his permission returned to their several homes, making the Lord the glorious theme of all their talk.

Dohá 48.

O Umá, every man and woman among the inhabitants of Avadh was the picture of satisfaction ; the supreme felicity of heaven suffused the whole city when Ráma was king.

Chaupái.

One day saint Vasishtha came to visit the blessed and glorious Ráma. The prince of the house of Raghu received him with the most profound respect and washed his feet and drank of the water. " Hearken, Ráma," cried the sage, clasping his hands, " Ocean of mercy, I have a request to make. After seeing your deeds, a boundless bewilderment possesses my soul. Your immeasurable greatness is beyond the comprehension of the Vedas, how then can I tell it ? The business of a family-priest is very contemptible ; the Vedas and Puránas and all the Scriptures make small account of it. At first I refused it, but the Creator said to me, ' You will be a gainer hereafter, my son. Brahma, the Supreme Spirit, will be born in human form as a king, the glory of the race of Raghu.'

Dohá 49.

Then I thought to myself, I shall thus attain to him who is the object of all contemplation, penance, charity and sacrifice ; what better course can I pursue ?

Chaupái.

Prayer, penance, pious observances, and doing one's duty in life are different good actions based on the Scriptures. But knowledge, mercy, self-control, bathing at holy places and all the religious practices inculcated by revelation, as also the study of the Vedas and sacred traditions and numerous Puránas, are only means to a glorious end, *viz.*, a constant devotion to your lotus feet. Can dirt be removed by cleansing with dirt? is *ghí* to be obtained by churning water? Except, O Raghu-rái, by the water of faith and love, the interior stain can never be effaced. He is all-wise, he the philosopher, the scholar, the thoroughly accomplished, the irrefutable doctor, the truly judicious and the possessor of every auspicious attribute, who is devoted to your lotus feet.

Dohá 50.

My lord, I would ask one boon ; grant it, O Ráma, in your clemency : in all my future births may my love for my lord's lotus feet never diminish."

Chaupái.

So saying, saint Vasishtha returned home and the All-merciful was greatly pleased at heart. Then, being ever gracious to his servants, he took with him Hanumán and Bharat and his other brothers and in his benignity went outside the city, where he ordered up elephants, chariots and horses. After inspecting them, he was pleased to praise them all and then distributed them, giving each person the one that he wished. The lord, the remover of all weariness, was himself aweary and repaired to a cool mango grove, where Bharat spread his own raiment on the ground, and there the lord took his seat, with all his brothers in attendance, while the Son of the Wind fanned him. At this his body quivered with emotion and his eyes filled with tears. There is no one so blessed as Hanumán, nor any so devoted to Ráma's feet, whose love and devotion, O Umá, have again and again been told by the lord with his own mouth.

Dohá 51.

At that time came the Saint Nárada, with his lute in his hand, and began to hymn Ráma's glorious renown, that pregnant theme.

Chaupdi.

“ Look upon me, O lotus-eyed, merciful of aspect, liberator from delusion ; dark of hue as the blue lotus ; conqueror of love ; bee of the perfumed lotus of the soul ; Hari, breaker of the might of the demon host ; delight of the saints and the pious ; exterminator of sin ; beneficent to Bráhmans as a rain-cloud to the new crops ; help of the helpless ; befriender of the humble ; by the might of whose arm earth’s grievous burden has been broken ; ingenious destroyer of Khara and Dúshan and Virádh ; Rávan’s antagonist ; incarnation of beauty ; noblest of kings. Glory to the moon of the lotus house of Dasarath, whose glory is renowned in the Puránas, the Vedas and all the Scriptures and sung by gods and patriarchs and all the company of the saints. O merciful lord, destroyer of falsehood and pride, infinitely glorious glory of Kosala, whose name corrects all the impurities of this sinful age and puts an end to the delusions of self, have mercy upon your humble adorer, even me Tulsi Dás.”

Dohá 52.

When the venerable Nárad had completed his loving recital of Ráma’s praises, he clasped the Ocean of beauty to his heart and withdrew to the realm of Brahma.

Chaupdi.

Hearken, Umá, to this glorious legend, the whole of which I have now told to the best of my ability. But Ráma’s acts are hundreds of millions in number and beyond all reckoning ; not even the Veda or Sáradá could recount them all. Ráma is infinite and his virtues are infinite ; infinite are his incarnations, his actions and his names. You may count the drops in a shower of rain or the dust on the earth, but Ráma’s doings defy enumeration. This holy story ensures translation to Hari’s own sphere ; whoever hears it acquires an imperishable devotion. The whole of the delectable history, which Bhusundi repeated to the king of the birds, has now, Umá, been told you. I have mentioned only a fraction of Ráma’s virtues ; tell me, Bhaváni, what I am to tell you next.” Umá rejoiced to have heard the glorious narrative and in modest and gentle accents thus replied : “ Blessed, yea thrice blessed am I, Purári, to have heard the virtues of Ráma, that put an end to all the terrors of life.

Dohá 53.

By your clemency, O most clement, I have attained my desire and am no longer in doubt : I know the glory of Ráma, that he is the Lord, the sum of all knowledge and joy. Your mouth, Sire, flows like the moon with the nectar of Ráma's praises ; my soul drinks them in by the pitchers of its ears, but refuses to be satisfied, O resolute of purpose.

Chaupái.

They who can be satiated with hearing Ráma's deeds do not relish their peculiar savour. The great sages, who have been liberated from mundane existence, listen for ever to Ráma's virtues. Whoever desires to traverse the ocean of life finds in Ráma's history a sure ship. Even the worldly accept the praises of Hari as pleasant to the ear and grateful to the soul ; for is there any one in the world with ears to hear who takes no pleasure in Ráma's history : they must be dull of soul indeed and self-destroyers, to whom Ráma's history gives no pleasure. While you have been reciting your Ráma lay, I have listened, my lord, with boundless delight. But this delectable story that you have repeated was declared by Káka-bhusundi to Garur :

Dohá 54.

Now I marvel greatly how any one in the form of a crow could be a votary of Ráma's, and possess such self-control and knowledge and wisdom and such staunch devotion to his feet.

Chaupái.

Hearken, Purári ; among a thousand men there may be one who is stedfast in the practices of his religion ; among a million religious people there may be one who loathes sensuality and delights in asceticism ; among a million ascetics—so the Scriptures declare—there may be one who attains to perfect knowledge ; among a million of the truly wise one may be liberated from mundane existence ; among a thousand of these it is difficult to find the perfect bliss of philosophic absorption into the Supreme Spirit. But beyond the religious, the ascetic, the wise, the exempt from transmigration and the absorbed in the divinity, beyond all these persons, O King of the gods, there is one yet more difficult

Dohá 55.

to find, a devoted believer in Râma superior, to all vanity and illusion of the senses. Tell me, lord of the universe, how a crow could attain to such faith. Tell me, Sire, if he were devoted to Râma, enamoured of wisdom, full of all good qualities and resolute of purpose, what was the reason that he had the body of a crow ?

Chaupâi.

Be pleased to inform me where the crow learnt this holy and delectable history of the Lord's doings. Tell me also, O conqueror of Love, the strange mystery of how you heard it. Garur again is very wise and accomplished and one of Hari's most intimate disciples, what was his reason for leaving a company of the saints and going to a crow to hear this story ? Describe to me the nature of the interview between these two servants of Hari, the crow and the serpent-eater." On hearing Gauri's artless and charming speech, Siva was glad and made reverent reply : "A blessing, Sati, on your sanctifying scheme ! great indeed is your devotion to Râma's feet. Harken then to the all-holy story, the hearing of which puts an end to every sorrow and delusion ; for from it there springs up an implicit faith in Râma's feet, and without any difficulty man crosses the abyss of existence.

Dohá 56.

This was the very question which the king of the birds went and put to the crow, as I will reverently explain to you in full : hearken, Umâ, with all attention.

Chaupâi.

Beautiful and bright-eyed deliverer from the world, listen to the account of how I heard the story. You first took birth in the house of Daksha and the name you then bore was Sati. At Daksha's sacrifice you were slighted and in the violence of your indignation yielded up your life. My servants then broke up the sacrifice ; but all this is a story that you know already. Afterwards I was sorely troubled at heart, sorrowing for the loss of you,

my beloved, and wandered among the beautiful woods and hills and rivers and lakes, admiring the scene, but a sworn ascetic. Far away to the north among the heights of Sumeru is a huge and magnificent purple peak with four glittering pinnacles of gold, so lovely that my soul was enraptured. On each stood one enormous tree, a banyan, a pípal, a pákar and a mango, and on the top of the mountain was a glorious lake, with jewelled steps which it was a delight to behold :

Dohá 57.

Its water cool, pure and sweet ; its lotuses abundant and of many colours ; while flocks of swans murmured their melodious notes and the bees made a delicious buzzing.

Chaupái.

On this fair height dwelt a crow, outliving even the end of the world. All the virtues and vices that are produced of Mayá, together with Delusion, Love and the other errors of judgment, which permeate the whole world, never came near this mountain. Hearken, Umá, with tender affection, while I tell how the crow passed his life here in the worship of Hari. Under the *pípal* tree he practised meditation ; under the *pákar* prayer and sacrifice ; in the shade of the mango he mentally performed the temple ritual, having no other occupation whatever save the worship of Hari ; and under the banyan he recited the story of Ráma's adventures, which countless birds flocked to hear. With loving reverence he sung the varying cycle of Ráma's deeds, in the hearing of all the pure-souled swans that ever dwell in that lake. When I arrived there and saw the sight, an intense joy sprang up in my heart.

Dohá 58.

Assuming for a time the form of a swan, I took up my abode there and after reverently listening to Ráma's praises again returned to Kailás.

Chaupái.

I have thus told you, Girijá, the full account of the circumstances under which I visited the crow. Hearken now to the explanation of the reason for Garur's going to see him. When Raghunáth exhibited the battle phantasm, though I understood his action, I was

ashamed that he should allow himself to be bound by Meghnád. Nárad the sage then despatched Garur, who cut his bonds and came back, the serpent-cater, but a grievous dejection possessed his soul, as he thought over the lord's bonds and pondered the matter to himself : " The omnipresent and passionless Supreme Spirit, the lord of speech, who is absolute master over the vanities of illusion, has I hear taken birth in the world ; but I see no signs of his majesty.

Dohá 59.

Can this be Ráma, by the repetition of whose name men escape from the bonds of existence, if a wretched demon can bind him in snakey coils ?"

Chaupái.

Though he did all he could to re-assure himself, his understanding was not enlightened ; error over-shadowed his soul. Distracted by doubt and full of mental questionings, he became as subject to delusion as you yourself were. In his perplexity he went to the Rishi of the gods and told him the difficulty that he had in his mind. On hearing his tale, Nárad was moved with a great compassion : " Harken, O bird ; Ráma's delusive power is very strong. When he robs the wise of their sense, he makes their infatuation superlative. The same spectre that has often disturbed me has now, O king of the birds, affected you. The mighty error that has taken root in your soul will not be readily removed by any words of mine. You must go to Brahma, and do whatever he enjoins you."

Dohá 60.

So saying the teacher of the gods went his way chanting Ráma's praises, again and again in his infinite wisdom insisting on the might of Ráma's delusive power.

Chaupái.

The king of the birds then went to the Creator and told him his difficulty. On hearing his story, Brahma bowed the head to Ráma and, as he thought on his majesty, his heart was filled with love, and he thus mused within himself : " Poets and the wisest of philosophers are subject to delusion. The might of Hari's deceptive

power is unbounded ; many a time has it made me its puppet, though all things animate and inanimate are of my creation ; no wonder then that it has beguiled the king of the birds." Then said Brahma in gracious accents : " Siva understands Ráma's power. Go to him, O son of Vinatá, and ask no questions of any other. There you will find the solution of your doubts." On hearing Brahma's advice, the bird went his way.

Dohá 61.

Then came the king of the birds in the utmost distress to me. At that time, Umá, I was on my way to the palace of Kuver, and had left you at Kailás.

Chaupái.

He reverently bowed his head at my feet and then told me his difficulty. On hearing his humble petition, I lovingly responded, Bhaváni : " You have met me, Garur, on the road ; how can I instruct you ? Your doubts will not be settled till you have been for a long time in the company of the saints. There you must listen to the delightful story of Ráma, as sung in diverse manners by the seers, in which the beginning, middle and end is the adorable lord, the great God Ráma. I will send you, brother, to a place where the story of Ráma is told without ceasing ; go there and listen. As you hear it, all your doubts will vanish ; you will have a vehement affection for Ráma's feet.

Dohá 62.

Except in the company of saints there is no talk about Ráma ; without that there is no overcoming delusion ; till delusion is dispersed, there is no firm affection for Ráma's feet.

Chaupái.

Without affection there is no finding Ráma, though you have recourse to meditation, prayer, sacrifice, and asceticism. In the region of the north is a beautiful purple mountain, where lives the amiable Káka-bhusundi, supremely skilled in the method of Ráma's worship, wise and full of all good qualities and very aged. He unceasingly recites Ráma's history and all the noblest of the birds reverently listen. Go there and hear all Ráma's excellencies ; your distress born of delusion will then be removed." After I had given

him full instructions, he bowed his head at my feet and set out with joy. I did not myself instruct him, Umá, for I understood the mystery of Ráma's grace. Perhaps he had shown pride on some occasion and the All-merciful wished that he should cure himself of this defect. There was also another reason why I did not detain him ; being a bird he understood bird's language. The Lord's delusive power, Bhaváni, is great ; who is so wise as not to be fascinated by it ?

Dohá 63.

Even the vehicle of the lord of the three spheres, the very crown of philosophers and saints, was overcome by its deceptive influence : wretched man may well have his doubts. It fascinates Siva and Brahma ; why speak of other poor creatures ? The saints know this at heart, when they worship the great God, Mayá's master.

Chaupái.

Garur went to Bhusundi's abode, that sturdy-hearted and indefatigable votary of Hari's. At the sight of the rock his heart rejoiced ; the trouble caused him by Mayá's wiles all passed away. After bathing in the lake and drinking of the water, he went under the banyan tree with exulting soul. There assembled flocks upon flocks of birds to hear of Ráma's glorious doings. He was just on the point of beginning to recite, when the king of the birds arrived. All were glad to see him approach, the crow no less than the rest of the assembly. They received him with the utmost politeness and asked of his welfare and conducted him to a seat. Then the crow, after doing him loving homage, addressed him in these winning words :

Dohá 64.

" Now am I content, O king of the birds, in that I have seen you ; whatever you may order me, I am ready to do : what is the object of your visit, my lord ?" " You have ever been the image of content," replied Garur in gracious phrase, " seeing that Siva with his own mouth is ever reverently singing your praises.

Chaupái.

Hearken, father ; the object for which I came was attained as soon as I saw you. Directly I beheld your most holy hermitage, my delusion was at an end with all my distracting doubts. Now,

father, repeat to me with all solemnity the most sanctifying story of Ráma, which is ever delightful and a remedy for every ill : this, my lord, is what I urgently beg of you." On hearing Garur's prayer, so humble, sincere and affectionate, so graceful and pious, a supreme joy was diffused over his soul and he began the recital of Raghupati's glory. First, Bhaváni, he expounded with fervent devotion the motive of Ráma's acts. Then he told of Nárád's extraordinary delusion and of Rávan's incarnation. After this he sang the story of the lord's birth and then carefully recounted his doings as a child.

Dohá 65.

After telling all the details of his childish performances with the utmost rapture of soul, he next told of the Rishi's coming and of Raghu-bir's marriage.

Chaupái.

Then came the narrative of Ráma's coronation, of the king's vow and the abdication of royal state, the sorrow of the citizens at parting, the colloquy between Ráma and Lakshman, the journey to the forest, the devotion of the boatman, the passage of the Ganges and the stay at Prayág. He described also the Lord's meeting with Válmíki and how the god dwelt at Chitra-kút, the coming of the minister, the death of the king in the city, the arrival of Bharat and the greatness of his affection, how after performing the king's obsequies both Bharat himself and the citizens had gone to join the Lord blessed for ever, and how after he had said all he could to console them Bharat took his sandal back with him to Avadh. Next he related Bharat's mode of life, the action of the son of Indra and the Lord's interview with Atri.

Dohá 66.

Then he told of Virádh's death, of how Sarabhanga dropped his body, of Sutikshná's devotion and the Lord's pious intercourse with Agastya.

Chaupái.

He told him also of the purification of the Dandaka forest, of the friendliness of the vulture, of the Lord's stay in the woods of Panchavati and how he put an end to the fears of all the saints.

Then came the incomparable exhortation to Lakshman and the story of Surpa-nakhá's mutilation. After this he narrated to him the death of Khara and Dúshan, and how Rávan penetrated the mystery and all the particulars of his talk with Máricha. Then he described the rape of the fictitious Síta and gave an idea of Ráma's bereavement. After this he told how the Lord performed the vulture's funeral rites and slew Kabandh and gave salvation to Sabari. He told also of Raghu-bír's mourning and how he went to the shore of the lake.

Dohá 67.

Of his interview with Nárada, his meeting with Hanumán, his alliance with Sugríva and his taking Báli's life ; of his making the monkey king and taking up his abode on the rock during the rains. He described also the rains and the autumn and Ráma's indignation and the monkey's alarm.

Chaupái.

How the monkey king sent out monkeys, who ran in every direction to search for Síta ; how they entered the cave and found Sampáti ; how Hanumán, when he had heard all the circumstances, jumped over the mighty ocean ; how he made his way into Lanka and bade Síta be of good cheer ; how he laid waste the garden, and lectured Rávan and set fire to the city and leaped over the sea again. How the monkeys all rejoined Ráma and told him of Síta's welfare ; how Raghu-bír with his army went and encamped on the sea-shore ; how Vibhíshan came to meet him and how the sea was put in check ;

Dohá 68.

How the bridge was built and the monkey host crossed over to the opposite side, and how the valiant son of Báli went as an envoy. He described the various battles between the demons and the monkeys, the might and valour of Kumbha-karan and Meghnád and their destruction ;

Chaupái.

The different deaths of all the demons, the fight between Ráma and Rávan, the death of Rávan, the mourning of Mandodari, the

enthronement of Vibhíshan and the satisfaction of the gods ; the meeting also of Ráma and Síta and how the gods with clasped hands hymned their praises ; how the all-merciful Lord with the monkeys mounted the car Pushpaka and set out for Avadh ; and how Ráma arrived at his own city ; all these glorious doings were sung by the crow. Then he told of Ráma's coronation and described the city and all its kingly polity. The entire history did Bhusundi tell, as I have told it to you, Bhaváni. When the king of the birds had heard it all, his soul was in raptures and he cried :

Sorathá 2.

“ My doubts are gone, now that I have heard Ráma's full history. By your favour, O best of crows, I feel a devotion to Ráma's feet. A mighty bewilderment possessed me when I saw the Lord bound in the battle : if Ráma be the sum of all knowledge and bliss, what can embarrass him ?

Chaupái.

Seeing all his ways so entirely consistent with humanity, a very grievous doubt arose in my soul. But now I understand that my error was a favour which the All-merciful has been pleased to bestow upon me. To appreciate the blessing of a shady tree, one must first have suffered from the sun. If this delusion had not befallen me, how should I have met you, father, and how should I have heard the delightful story of Ráma which you have told me so fully in all its details ? This is the doctrine of the Puránas and all the Scriptures, the unhesitating assertion of all the seers and sages, that the company of good and holy men can only be attained by one, on whom Ráma has looked with an eye of favour. By Ráma's favour I have had sight of you, and by your grace all my doubts are gone.”

Dohá 69.

On hearing Garur's modest and affectionate speech, the crow was greatly rejoiced at heart ; every hair on his body stood erect and his eyes streamed with tears. O Umá, when a good man finds an intelligent and well-disposed listener, who is pious and fond of religious readings and a worshipper of Hari, he reveals to him hidden mysteries.

Chaupái.

Then answered Káka-bhusundi, who had no slight affection for the king of the birds : " My lord, you are in every way entitled to my respect, as a vessel of Hari's grace. You had no doubts, infatuation, or delusion ; it was only a pretext, Sire, for doing me a kindness. By sending you, Garur, as a victim of delusion, Raghu-pati has conferred an honour upon me. Yet there is nothing wonderful, Sir, in that delusion of yours of which you tell me ; for Nárad, Siva, Brahma, Sanat-Kumára and his brethren, with all the great saints who discourse of the soul, is there one of them whom delusion has not blinded, or whom Love has not made a puppet of, whom Desire has not maddened, or whose heart choler has not inflamed ?

Dohá 70.

Is there any philosopher, ascetic, or hero in the world, or any learned and accomplished bard, whom Greed has not beguiled ; whom the pride of wealth has not rendered wanton, whom power has not made deaf, or whom the glance of beauty has not smitten as an arrow ?

Chaupái.

Is there any whom success has not paralyzed ? there is not one who has effectually discarded vanity and pride ; whom the fever of youth has not overcome ; whose glory has not been ruined by self-conceit ; whom envy has not besmirched ; whom the blast of sorrow has not shaken ; whom the serpent of care has not bitten, or whom delusion has not affected. Is there any so well-seasoned of frame that he has not been attacked by desire as a plank by the weevil ? The desire of family, of wealth and of renown is a three-fold temptation ; whose soul has it not sullied ? These all are Mayá's suite ; who can describe in full her illimitable might ? Since Siva and Brahma stand in awe of her, why speak of other creatures ?

Dohá 71.

Mayá's formidable army is spread over the whole world ; Love and the other Passions are her generals, Fraud, Deceit and Heresy her champions. Being the servant of Raghu-bír, though known to be a delusion, she can only be dispersed by his favour ; this, my lord, I assert with the utmost confidence.

Chaupdi.

This Mayá, that sets the whole world a-dancing and whose actions no one can understand, is herself set dancing with all her troupe, like an actress on the stage, O king of the birds, by the play of the Lord's eye-brows. For Ráma is the totality of existence, knowledge and bliss,¹ the uncreated, the all-wise, the home of beauty and strength; the permeator and the permeated;² the indivisible, the eternal; the insoluble, the unerring, the divine energy, the Divinity; of whom no qualities can be predicated and no deceit; beyond the range of speech or perception; all-seeing,³ irreproachable, unconquered; without personal interests, without form, without illusion; deathless, passionless, blessed for ever; transcending nature; the Lord that indwellets in every heart; the Supreme Spirit, effortless, passionless, imperishable; in him delusion finds no sphere; does darkness ever attack the sun?

Dohá 72.

For the sake of his faithful people the very God, our lord Ráma, has become incarnate as a king and for our supreme sanctification has lived as it were the life of any ordinary man. As an actor in the course of his performance assumes a variety of dresses and exhibits different characters, but himself remains the same;

Chaupdi.

Such, Garur, is Ráma's divertissement, a bewilderment to the demons, but a delight to the faithful. Sensual libertines in their

¹ For *Ghan Ráma* some books read *Ghan-Syáma*, which, however, would seem to be only an evasion of the difficulty. *Ghan* by itself, meaning literally 'solid, material, substantial,' might be intended to denote the visible world of phenomena, which is the converse of the ideal world indicated by the term *sachchidnand*. But it is simpler to take *sachchidnand-ghan* as one compound and translate as in the text.

² The words in the text are *vyápaká*, *vyápya*, which are technical terms in the *Nyáya* philosophy, meaning 'the pervader,' or 'invariably pervading attribute' and 'the invariably pervaded.' They are employed in making a universal affirmation, or in affirming universal distribution; as, for example, 'Wherever there is smoke, there is fire;' 'Wherever there is humanity, there is mortality.' In such cases an Indian logician always expresses himself by saying that there is an invariably pervading concomitance of fire with smoke and of mortality with humanity; thus fire and mortality would be called the pervaders, *vyápakas*; smoke and humanity the pervaded, *vyápya*. See *Monier Williams' Indian Wisdom*. As employed by Tulsí Dás, the words might be adequately rendered by 'cause and effect,' 'subject and predicate,' or by any other similar phrase which would be equally inclusive.

³ For *sab-darsi*, 'all-seeing,' another reading is *sam-darsi*, 'seeing alike,' i.e., 'impartial.'

dulness of soul impute the delusion to the Lord like as when, Sir, a man whose eyesight is in fault says that the moon is of a yellow colour ; or when mistaken as to the points of the compass affirms that the sun has risen in the west ; or as one on boardship, who deludes himself with the idea that he is standing still and that the land is moving. When children in play turn round and round, the house, or whatever else it may be, does not turn round, it is only their idle fashion of talking. In this way only, O Garur, can error be ascribed to Hari ; never even in a dream is he really subject to delusion. The wretched dullards, who succumb to Mayá, have a thick veil over their soul, and these are the obstinate fools who raise doubts and lay their own ignorance on Ráma.

Dohá 73.

How can these clowns understand Raghu-pati, addicted as they are to lust, choler, pride and greed, absorbed in domestic affairs, pictures of misery, at the bottom of a well of darkness. The unembodied phase of the Godhead is easy to understand, but who can comprehend its incarnation? the soul of a saint is bewildered on hearing of all his actions, both natural and supernatural.

Chaupái.

Hearken, Garur ; I will tell you to the best of my ability an agreeable story, in illustration of Ráma's power ; declaring to you in full all the particulars of a delusion which befell myself. You, Sire, are a vessel of Ráma's grace and cherish a special affection for Hari's actions and are moreover my greatest benefactor ; I will therefore conceal nothing from you in this exposition of a great and excellent mystery. Hearken ; Ráma's natural disposition is such that he never tolerates pride in his servants. Pride has its root in worldliness and is the cause of many pains and every kind of vexation. Therefore the All-merciful does away with it, in the greatness of his affection for his servants : in the same way, Sire, as when a child has a boil on its body, its mother with seeming cruelty cuts it open.

Dohá 74.

At first the poor child cries with the pain, but the mother pays no attention to it, her object being to cure the disease. In like

manner Raghupati cures his servants of pride, doing it all for their good. Ah, Tulsi Dás, who would not forswear error and worship such a lord as this ?

Chaupái.

I will now tell you the story, Garur, of Ráma's grace and my own stupidity ; listen attentively. Whenever Ráma assumes human form and goes through his series of mimic actions in the behoof of his votaries, I always betake myself to Avadh and delight to watch his boyish doings. I go and attend the rejoicings at his birth and am glad to stay for five years. The child Ráma is my patron divinity, beautiful in form as a myriad Loves. Ever gazing on the face of my own lord, O Garur, I give my eyes a treat indeed, and being in the trivial shape of a crow I keep close to Hari and observe all his child-like sports.

Dohá 75.

Whenever he rambles in play, I flutter about close at hand, and for my food I pick up the crumbs in the court-yard that fall from his table. One day Raghu-bír played a very quaint frolic." At the remembrance of his lord's playfulness, every hair on his body stood erect with rapture.

Chaupái.

Bhusundi continued : " Hearken, king of the birds, to my story of Ráma's actions, which are ever the delight of his servants. The king's palace was exquisitely beautiful ; of gold studded with precious stones of every kind. The pleasantness of the court-yard, where the four brothers were always playing, surpasses description. Here Ráma roamed about, to the delight of his mother, diverting himself with childish amusements ; his tender frame dark of hue as a sapphire, with the beauty of unnumbered Loves in every limb ; his soft rosy feet like lotus buds, with lustrous nails that outshone the brightness of the moon, decorated with the four-fold stamp of the thunder-bolt, the lotus, the elephant-goad and the flag and circled with pretty bangles that made sweet music. Melodious, too, the pretty belt about his waist fashioned of gold and bossed with jewels.

Dohá 76.

With a belly creased in the three lines of beauty, a navel shapely and deep, and a broad chest gleaming with all the ornaments that befit a child's attire ;

Chaupai.

With roseate hands and lovely nails ; with long and richly braceleted arms and the shoulders of a young lion ; with dimpled neck and rounded chin and face the perfection of beauty ; with lisping speech and ruddy lips and two dear little pearly teeth above and below ; with chubby cheeks and a darling nose and a smile as winsome as that of the moon ; with lotus eyes that loose earth's ties and forehead gleaming with the mark of yellow pigment ; with arched eye-brows and pretty ears, with curly hair black and beautiful ; with a thin yellow jacket to set off his body, he fascinated me with his merry glance, as he sported in all his loveliness in the king's courts, dancing at the sight of his own shadow, and having all sorts of antics with me, which I blush to tell. When he laughingly ran to catch me, I flew away ; then he showed me a piece of cake.

Dohá 77.

I came near and the Lord laughed. I flew away again and he fell a-crying. I approached to lay hold of his feet, and he ran off, again and again turning round to look at me. Seeing him play like an ordinary child, I was overcome by bewilderment. Can these be the actions of the Lord, who is the totality of intelligence and bliss ?

Chaupái.

This was what came into my mind, Garur, for Ráma had sent forth his delusive power to entangle me. But this delusion was in no way harmful to me. I was not so affected by it as other creatures. A special cause, my lord, was here at work, which I wish you, Garur, to observe attentively. Ráma alone is absolute intelligence ; every creature, animate or inanimate, is subject to Mayá. If all had the same perfect intelligence, tell me what would be the difference between God and his creatures. The creature in his pride is subjected to Mayá. Mayá with all its phenomena is subject

to God. The creature is dependent on others, the Deity is self-dependent ; the creature is manifold, Ráma is one. Though the distinctions made by Mayá are false, without Hari's help they cannot be dispersed, whatever you may do.

Dohá 78.

The wisest of men, who hopes for salvation without prayer to Ráma, is like a beast without tail and horns. Though sixteen full moons were to rise and all the starry host and the forests on every mountain were set on fire, night would not yield except to the sun.

Chaupái.

In like manner, Garur, without prayer to Hari the troubles incident to existence cannot be dispersed. Ignorance has no power over a servant of Hari's ; knowledge emanating from the Lord pervades his whole being. Therefore, O best of birds, there is no destruction for a believer : his faith as of a servant in his master is ever growing. Ráma smiled to see me reel in error and hear what a strange course he adopted. The secret of this diversion neither his brother nor his father or mother ever knew. As he crawled on his hands and knees in a hurry to catch me—with his body so dark of hue and his rosy hands and feet—I took to flight, Garur, and he stretched out his arms to lay hold of me. High as I flew into the air, I still saw his arms as close to me as ever.

Dohá 79.

I mounted even to Brahma's sphere, but when I looked back in my flight, two fingers' breadth, Sir, was all the distance between me and Ráma's arms. I cleft the seven folds of the universe and mounted to the utmost height that I could reach, but still I saw the Lord's arms ; then was I dumbfounded.

Chaupái.

In my terror I closed my eyes, and when I opened them again I found myself at Ayodhya. Ráma looked at me with a smile, and as he laughed I jumped down his throat. In his belly (hearken, king of the birds) I saw multitudinous universes, with many strange-worlds, each more wonderful than the other ; with myriads of Brahmas and Sivas ; stars and suns and moons innumerable ;

innumerable Lokpáls and images of Death and Time; innumerable mountains and vast plains of earth; seas, lakes, rivers and forests without end, and all the complex machinery of creation; with gods, sages, saints, serpents and kinnars and the four classes of living things, both moving and motionless.

Dohá 80.

Such as eye has not seen, nor ear heard, nor has entered into man's mind to conceive, were all the marvels that I saw; how is it possible to describe them? In each universe I stayed a hundred years and in this manner made the round of all the multitudinous globes.¹

Chaupái.

Each world had its own separate Creator, its own Vishnu, Siva, and Manu and its own Regents of the spheres; with men, Gandharvas, imps and evil spirits, kinnars and demons, cattle, birds and serpents, all the tribes of gods and giants, and every living creature, but differing in form; with lands, rivers, seas, lakes and mountains, and the whole mechanism of creation also quite distinct. Each mundane egg had its own peculiar aspect and in all its manifold details was wonderful to behold. In each world was a separate city of Avadh with its own Sarju, its own men and women, with Dasarath and Kausalyá and the other queens, and Bharat and his brothers, each in their proper form. Each sphere had its own incarnate Ráma with all his child-like sports for me to see.

Dohá 81.

O Garur, I saw every part of the pageant separately repeated, but in my round of the innumerable worlds I saw no other Lord Ráma. The same child-like ways, the same beauty, the same gracious Raghu-bíra were what I saw in each successive world that I visited, driven on by the blast of delusion.

Chaupái.

Imagine a hundred cycles to have been spent in my wanderings through the different spheres. At last after all my travels I came

¹ *Anda-katáha*, which I translate 'globes,' is simply a synonym for *Brah-mánda*, which occurs in the previous lines. It would be more precisely rendered 'half-globe,' *katáha* here standing for the common Hindi *karáha*, a large shallow iron vessel used for boiling sugar, &c.

to my own hermitage and there I stayed some little time. When I heard of my lord's birth at Avadh, I started up in an overwhelming ecstasy of devotion and went and witnessed the rejoicings at his nativity as I have already described to you. In Ráma's belly I saw many worlds, but what I saw is past all telling. Then again I saw the all-wise Ráma, the lord of Mayá, the merciful God, and much I questioned within myself, for my understanding was obscured by the mists of delusion. In two hours I saw everything ; I was a-weary and my soul was bewildered entirely.

Dohá 82.

Seeing my distress, the all-merciful Raghu-bír laughed, and as he laughed I issued from his mouth ; hearken, O firm of faith. Ráma again began his childish pranks with me. I reasoned with myself in every way I could ; but my mind had no peace.

Chaupái.

Seeing this miracle and weighing its transcendency I lost my senses. I fell to the ground and no word came to my mouth, but 'Save me, save me, O saviour of all distressed believers.' When the Lord saw my agony of devotion, he at once checked the influence of his delusive power. The Lord placed his lotus hands upon my head and—ever merciful to the poor—healed me of all my pain. Ráma, the gracious benefactor of his servants, thus dispelled my infatuation. As I reflected on his mighty power, there first arose in my heart a great transport of delight ; and seeing his loving-kindness to his worshippers my bosom heaved with an unutterable love. With streaming eyes and quivering frame and hands clasped in prayer, I again and again made humble petition.

Dohá 83.

Hearing my loving words and seeing me to be his own devoted servant, he made me this gracious, profound and tender speech : "Káka-bhusundi, ask of me a boon, for know that I am highly pleased with you ; be it the supernatural powers of the saints or fabulous wealth, or deliverance from further transmigration, the sum of all bliss ;

Chaupái.

Or knowledge and wisdom, self-restraint and philosophy, qualities which as all the world knows scarce the gods can attain unto. To-day I will grant you anything ; doubt not but ask whatever your soul desires." On hearing the Lord's words I was greatly moved and began to reason thus within myself : " The Lord, it is true, has promised to give me every blessing, but has not said he would give me faith. Without faith what are any virtues or blessings ? like any quantity of condiments without salt. Of what avail is any good without prayer ? " Having thus considered, O Garur, I made reply : " If it be your good pleasure, my lord, to grant me a boon and if you wish to do me a favour and kindness, I will ask the boon, Sire, which my soul desires : you are generous and know the secrets of the heart.

Dohá 84.

A stedfast and sincere faith, such as the Vedas and Puránas describe, such as the greatest ascetics and saints search after, but few only find and that by the Lord's grace : O my lord Ráma, tree of Paradise to the pious, friend of the suppliant, all-merciful, all-blessed, of your clemency grant me this faith."

Chaupái.

" So be it," said the prince of the house of Raghun and then continued in these most gracious words : " Harken, O crow ; you are very sagacious, and therefore no wonder that you ask this boon. You crave faith, the source of every blessing ; there is none in the world so highly favoured as you ; for the saints cannot grasp it after all their labours, though they consume their whole body in the fire of prayer and meditation. I am pleased to see your sagacity ; your prayer for faith is most agreeable to me. Harken, now, O bird, to the favours I bestow upon you ; every good quality shall dwell in your bosom ; faith, knowledge, divine wisdom, self-governance, the practice of mystic abstraction and all the secrets of esoteric love. You shall understand the mysteries of every science and with my favour shall need no other help.

Dohá 85.

None of the errors that arise from Mayá shall henceforth affect you ; you know me to be the Supreme Spirit, without birth or

beginning, the immaterial root of all matter. Remember, O crow, that every believer is dear to me ; hearken to my words and in thought, word and deed maintain an unalterable devotion to my feet.

Chaupái.

Attend now to this most holy exposition of mine, which is both simple and true and is contained in the Vedas and other Scriptures. I will reveal to you my own peculiar doctrine ; apply your mind to listen and worship me only, abjuring all others. The world is the product of my delusive power, with all its varieties of life, both moving and motionless. I love them all, for all are my creatures ; but man is the creature that delights me most. Of men, Bráhmans ; of Brahmans, those who study the Vedas ; of these, such as follow the precepts of the sacred texts ; of these again celibates are my favourites and yet more the wise ; of the wise I love best the spiritually wise, and of these the best beloved of all are my own servants, who come to me and have no other hope. Again and again I tell you of a truth there are none so dear to me as my own disciples. If Brahma himself had no faith in me, he would be no dearer to me than any other creature ; while the meanest creature that breathes, if possessed of faith, is as dear to me as my own soul ; this is my doctrine.

Dohá 86.

Tell me how is it possible that a pure, well-disposed and intelligent servant should not be held dear ? hearken, O crow, with attention to the principle laid down both in the Vedas and Puránas.

Chaupái.

A father has a number of children, each different in character, temper and occupation. One is a student, another a philosophic ascetic, another an accumulator of wealth, an open-handed soldier, a clever man of the world, or a devotee ; the father feels the same affection for them all. Another, again, is in thought, word and deed entirely devoted to his father, never even dreaming of any other duty ; and this is the son whom the father loves as his own soul, though he be a perfect ignoramus. In like manner all animate and inanimate beings, including brute beasts, gods, men and demons, in

short the entire universe that I have created, is viewed by me with equal compassion ; but, amongst them all, if there be one who forswears vanity and delusion and worships me only in thought, word and deed,

Dohá 87.

Whether he be man, eunuch, or woman, whether animate or inanimate, if with all his soul he sincerely worships me, he is my best-beloved.

Sorathá 3.

O crow, I tell you of a truth that an honest servant is as dear to me as my own life. Remember this and worship me only, abjuring every other hope and assurance.

Chaupái.

Time shall have no power over you, so long as you remember to worship me without ceasing." I should never have tired of listening to my lord's ambrosial discourse ; my body quivered all over and my soul rejoiced exceedingly. My mind and my ears experienced a delight, which it is beyond the power of tongue to tell. My eyes had the bliss of beholding my lord's beauty, but how can they declare it? they have no voice. After he had gladdened me by his manifold exhortations, he again began to sport like a child. With streaming eyes and mouth a little awry, he looked at his mother as if he were very hungry. Seeing this she started up in haste and ran and spoke to him with caressing words and clasped him to her bosom ; then holding him in her lap she gave him to suck, singing the while of Ráma's charming deeds.

Sorathá 4.

The citizens of Avadh were ever flooded with that joy, to attain which the blessed Siva assumes his unsightly garb. They who have once realized even in a dream the least atom of that joy, think nothing, O Garur, if they are good and sensible, of the joys of heaven.

Chaupái.

After this I stayed some little time at Avadh, a spectator of his delightful boyish play. Then, by Ráma's blessing having obtained

the boon of faith, I kissed my lord's feet and returned to my hermitage. Since then no delusion has ever affected me, after I had joined Ráma. I have now told you the whole of this strange story of how I was bewitched by Hari's delusive power. From my own experience I warn you, Garur, that without prayer to Hari your troubles will not yield. Hearken, king of the birds ; without Ráma's grace, there is no understanding his power ; without understanding there is no confidence ; without confidence there is no affection ; without affection there is no consistency in faith ; it slips away, Garur, like oil on water.

Sorathá 5.

How can there be knowledge without a teacher ? how can there be knowledge without self-control, or (as the Vedas and Puránas declare) how can man attain to happiness without devotion to Hari ? Without innate content, Sire, none can find peace : a boat will not float without water, though you strain every nerve, enough to kill yourself.

Chaupái.

Without content there is no cessation of desire ; so long as desire continues, it is vain to dream of ease. Can desire be subdued without prayer to Ráma ; can a tree ever take root without soil ? Can equanimity be attained without knowledge, or can you have space without the ether ? Without faith there is no religion, as there can be no scent without earth ? Can fame spread without penance, any more than there can be moisture in the world without water ? Can virtue be acquired without attendance on the wise, any more than vision can exist, Sir, without light ? Can the mind be at rest when ill at ease, any more than the sense of touch is possible without air ?¹ Without confidence there is no exercise of supernatural powers, and without prayer to Hari there is no conquest over the terrors of existence.

Dohá 88.

Without confidence there is no devotion ; without devotion Ráma is not moved ; without the grace of Ráma no creature can dream of peace.

¹ The five elements ether, earth, water, light and air and their several properties are here enumerated.

Sorathá 6.

Thus consider, O stout of heart, and abjuring scepticism and every doubt, worship Ráma, the heroic son of Raghu, the fountain of mercy, the beautiful, the beneficent.

Chaupái.

Thus have I declared to you, king Garur, according to my ability, the greatness of the Lord's power ; nor have I anywhere had recourse to studied invention, for I have seen it all with my own eyes. Ráma's greatness, his names, his glory, beauty and perfection, are all boundless and infinite. The saints sing his praises, according to their several ability, but not the Vedas, Sesh-nág or Siva could declare them fully. There is no winged creature, from yourself down to a gnat, who can reach to the end of the heaven in his flight. In like manner, Sire, the greatness of Raghu-pati is unfathomable ; none can sound the bottom of it. Ráma is beautiful of body as a myriad Loves ; irresistible in the destruction of his foes as a myriad Durgás ; joeund as a myriad Indras ; immeasurable in expanse as a myriad firmaments.

Dohá 89.

As masterful in might as a myriad winds ; as bright as a myriad suns ; as cooling as a myriad moons, soothing all the terrors of existence ; as impracticable, inaccessible and interminable as a myriad Deaths ; as irrepressible as a myriad fires, our very God.

Chaupái.

The Lord is as unfathomable as a myriad Hells ; as inflexible as a myriad Yamas ; as immeasurably holy as a myriad places of pilgrimage, whose name obliterates any accumulation of sin. Raghu-bir is as immoveable as a myriad Himálays ; as profound as a myriad seas ; as liberal in the fulfilment of every desire as a myriad cows of plenty, and is our very God. As illimitable in eloquence as a myriad Sáradás ; as skilful in creation as a myriad Brahmas ; as potent to save as a myriad Vishnus : as potent to destroy as a myriad Sivas ; as abounding in wealth as a myriad Kuvers ; as

fertile in phenomena as a myriad Mayás ; a supporter of the world like a myriad Sesh-nágs ; the illimitable, incomparable Lord, the sovereign of the universe.

Chhand 9.

Incomparable indeed ; for, as the Vedas declare, Ráma alone is Ráma's peer, none else can compare with him. If one should compare the sun to a hundred myriads of fire-flies, it would be utterly inadequate. In like manner the great sages have exercised their ingenuity in describing Hari, and the Lord, appreciating their intention, has of his great clemency listened kindly and approved.

Dohá 90.

Ráma is an unfathomable ocean of perfection, who can sound it to the bottom? I can only tell you the little I have myself heard from the saints.

Sorathá 7.

Abjure all selfishness, vanity and pride, and ever worship Síta's spouse, the great God who is moved by sincere devotion, the all-blessed, the all-merciful."

Chaupdi.

On hearing Bhusundi's delectable discourse, the king of the birds rejoiced and preened his wings. His eyes streamed and his soul was overcome with delight as he meditated on the might of the divine Ráma. He was ashamed to think of his former delusion, when he had taken the everlasting and Supreme Spirit for a mere man. Again and again he bowed his head at the crow's feet, whom in the greatness of his affection he regarded as a second Ráma. "Without a spiritual guide none can traverse the ocean of existence, though he be the equal of Brahma or Siva. Doubt like a serpent had crushed me in the painful coils of wordy scepticism ; but Ráma appeared in your form as an antidote and restored me to life, beneficent as he is to all his votaries. By your favour I have overcome my delusion and have learnt the incomparable mystery of Ráma."

Dohá 91.

After eulogizing him in every possible way and bowing the head before him with clasped hands, Garur proceeded in these humble, affectionate and winning terms : " In my ignorance, O my lord and master, I would ask you a question. In your infinite compassion be pleased to instruct me, regarding me as your own peculiar servant.

Chaupdi.

You are all-wise ; a perfect philosopher ; intelligent, amiable and upright in your dealings ; a store-house of knowledge, sobriety and spiritual intuition ; and one of Râma's favourite servants : what then is the reason, Sire, for you having received such a form ? Explain this to me in full. Tell me also, venerable bird, where you learnt this excellent history of Râma's deeds. Further, my lord, I have heard from Siva that you do not perish at the time of the destruction of all things. The god never utters an idle word, and therefore my mind is in doubt. For the whole universe, my lord, with all creatures moving and motionless, serpents, men and gods, is but a mouthful for Death. Death has swallowed up worlds without end and is ever irresistible and strong.

Sorathá 8.

What is the reason that so terrible a monster as Death has no effect upon you ? be pleased to inform me whether it be the power of your intellect or the virtue of your mystical devotion.

Dohá 92.

Further, my lord, be so kind as to explain to me how it was that my delusion vanished directly I approached your hermitage."

Chaupdi.

When he heard Garur's questions the crow was pleased and answered him, Umá, with the greatest possible kindness : " A blessing on your wit, Garur ; your questions are most agreeable to me. As I listen to your affectionate and becoming enquiries, the recollection of many previous births comes back to me. I will tell you the whole of my history ; listen, Sire, with full and reverent attention. Prayer, penance, sacrifice, sobriety of mind

self-control, acts of devotion, charity, chastity, knowledge, mystical meditation and spiritual wisdom, all have their fruit in the love for Ráma's feet, without which none can attain to happiness. It was in this body that I learnt devotion to Ráma, and therefore I have a special liking for it. Every one likes that by means of which he has gained his object.

Sorathá 9.

O Garur, this is a maxim approved by the Vedas and declared by the pious that love should be shown to the meanest creature, if you know it to be your friend. Silk is the product of a worm and from it is made beautiful apparel ; therefore, vile as the worm is, every one tends it with the most sedulous care.

Chaupái.

The highest object of every living creature is the love of Ráma. The holiest and comeliest of bodies is the one in which he has been worshipped. An enemy of Ráma's, though in bodily appearance he rival Brahma, will never be extolled by any intelligent poet. It was in my present bodily form that my devotion to Ráma first took root, and on that account, Sire, I have a great affection for it. Though I can die when I like, I do not give up my body, for without a body, as the Vedas declare, I could not pray. At first delusion led me greatly astray ; having Ráma against me, I was never happy even in my sleep. In different births I practised different courses of action, essaying mystical contemplation, prayer, fasting, sacrifice and almsgiving. Is there any womb in which I have not at some time taken birth, during my peregrinations of the universe ? In all my experience, Sire, I was never so happy as I am at present ; and yet, my lord, I recollect many previous existences, in which, by the blessing of Siva, no delusion oppressed my understanding.

Dohá 93.

Hearken, king of the birds ; I will now tell you the story of a former birth. To hear it will increase your devotion to the Lord, which is the remedy for every ill. In a former Kalpa,¹ my lord,

¹ A *Kalpa* is a period of time, comprising a thousand *mahá-yugas*. Each *mahá-yuga* is the aggregate of four *yugas*, or ages of gradually diminished duration, named respectively *Krita*, or *Satya* ; *Tretá* ; *Dwápara* and *Kali* ; giving

there was an iron age of the utmost impurity ; man and woman were devoted to impiety and all rebelled against the Veda.

Chaupái.

In that iron age I went to the city of Kosala and was there born as a man of the servile class, a devoted worshipper of Siva, but a scornful reviler of all the other gods, intoxicated with the pride of wealth, outrageously boastful, savage of purpose and with a heart full of arrogance. Although I lived in Ráma's capital, I had at the time no knowledge of his greatness. Now I understand the virtue of Avadh, as it has been sung by the Vedas, Puránas and all the Scriptures, that every one who in any birth has lived at Avadh will eventually become a disciple of Ráma's. A man then knows the virtue of Avadh, when Ráma with bow in hand takes up his abode in his heart. It was an age, Garur, of terrible wickedness ; every man and woman was bent on crime.

Dohá 94.

The sinfulness of the age had stifled religion ; the sacred books were all neglected and false teachers had published endless heresies, which they had invented out of their own imagination. The people were all over-mastered by delusion and greed had stifled all acts of piety. Harken, most wise Garur, while I describe some of the religious practices of those evil times.

Chaupái.

No regard was paid to caste or the four stages of life ; every one was bent upon attacking the Scriptures. Bráhmans sold the Veda ; kings devoured their subjects ; no one regarded the injunctions of revelation. The right road was any that most took the fancy ; the greatest Pandit was the one who talked the loudest. Any who indulged in false pretences and hypocrisy was universally styled a saint. A wise man was he who plundered his neighbour ; every boaster was thought a fine fellow, every liar a wit and was spoken of as a man of parts in those evil days. A reprobate who together a total of 4,320,000 years. The length of a Kalpa is thus 4,320,000,000 years. When it is over, the existing world is annihilated and another begins to run its course, and so on to all eternity.

denied the doctrines of revelation was an enlightened philosopher; and any one with unkempt hair and nails was celebrated in that debased age as a model of mortification.

Dohá 95.

To assume the loathsome rags and properties of a mendicant and feed indiscriminately on any kind of food was to be an ascetic, a saint, an object of veneration in that age of iniquity.

Sorathá 10.

All kinds of evil-doers were held in honour and respect and the idlest babblers were accepted as preachers in those miserable days.

Chaupdi.

The man was everywhere subject to the woman and played the buffoon like a dancing monkey. Súdras instructed the twice-born in theology and assuming the Bráhmanical cord took their infamous gains. Every one was addicted to sensuality, avarice and violence, and flouted the gods, the Bráhmans, the Scriptures and the saints. Wives deserted their own husbands, however handsome and accomplished, and adored instead any wretched stranger. Married women appeared without any ornaments, widows were bedecked with jewels. Teacher and pupil were of no more account than the deaf and blind; the one would not listen, the other had never read. A teacher who takes his pupil's money but does not rid him of his doubts falls into an awful abyss of hell. Father and mother call up their children and teach them the duty of filling their belly.

Dohá 96.

People who are devoid of spiritual knowledge never say anything but this. In their greed they would kill a Bráhman or their own guru to gain a cowrie. Súdras dispute with the twice-born, "Are you any better than we are? any one who understands theology is as good as the best of Bráhmans:" thus they insolently scoff.

Chaupdi.

Lecherous after their neighbour's wife, clever only in trickery, clasped about with ignorance, violence and selfishness, these are the

men who are reckoned as theologians and philosophers. I have seen the practice of the Kali yuga. Falling themselves and dragging down others who were keeping the path of virtue, they who trouble the world by their glosses on the Scriptures spend a whole Kalpa in each abyss of hell. People of low caste, such as oilmen, potters, dog-feeders, kiráts, kols, and distillers of spirituous liquors, who on the death of their wife or loss of their household goods shave their heads and turn religious mendicants and make Bráhmans bow down at their feet; such men by their own deed ruin themselves both for this world and also for the next. A Bráhman is unlettered, greedy and sensual, dissolute, stupid and the husband of an outcast. A Súdra practises prayer, fasting and all the other duties of religion and taking the highest seat expounds the Puránas. Every one practises the duties of some other state of life than his own and the endless perversions of morality are beyond all description.

Dohá 97.

In the Iron Age different castes are confounded together and every one is a law to himself. Men practise sin and reap its reward in trouble, terror, sickness, sorrow and bereavement. Overcome by delusion, they walk not in the path of Hari's service, such as is approved by the Scriptures and conjoined with sobriety and discernment, but invent diverse ways of their own.

Chhand Tomar.

Devotees build themselves costly houses and are carried away by sensuality, forgetful of self-mortification. Ascetics amass wealth, mendicants become householders; the absurdities of the Iron Age, Sir, are beyond all description. They turn out a well-born and virtuous wife and bring home a servant-girl in violation of family usage. A son obeys his father and mother so long only as he sees not a woman's face; as soon as he takes a fancy to his wife's kinsfolk, he looks upon his own family as his enemies. Kings, devoted to criminal courses and with no regard for religion, oppress their subjects with unrighteous judgments. The meanest churl, if he is rich, is accounted noble; a Bráhman is known only by his cord, and any naked wretch is an ascetic.

Any one in the Iron Age who rejects both Vedas and Purānas is held a worshipper of Hari and a veritable saint. The world neither rewards nor even listens to a poet ; a guru is universally reviled and there is not a single wise man to be found. In the Iron Age famines are of frequent occurrence and the people perish miserably for want of food.

Dohá 98.

Hearken, Garur ; in the Iron Age the whole universe is saturated with hypocrisy, violence, pride, enmity, heresy, arrogance, ignorance, sensuality and every other evil passion. Men worship the powers of darkness with prayers, fasting, sacrifice, vows and almsgiving : the gods rain not upon the earth and the rice is sown but does not germinate.

Chhand.

A woman's only ornament is her hair and she is sorely a-hungred ; the poor are in distress, but are intensely selfish. Fools desire happiness, but have no regard for religion ; their narrow mind is hardened and knows no compassion. Men burdened with disease find no rest anywhere, but only self-conceit and causeless wrangling. Life is short ; man's age is only fifteen years, yet in their pride they reckon on outliving creation. The Iron Age has so unsettled mankind, that no one shows any obedience, neither younger sister nor daughter. There is no contentment, nor consideration, nor repose ; every caste is degraded to the condition of an importunate beggar ; the world is full of envy, censoriousness and greed ; placidity of temper is obsolete. Every one is smarting with sorrow and bereavement ; all thought of the duties connected with caste and stage of life is abandoned. Men are so niggardly that they ignore all self-denial, charity and kind-heartedness ; torpor and dishonesty are multiplied exceedingly. Men and women alike all pamper their body and slanderers are sown broadcast.

Dohá 99.

Hearken, Garur ; the Iron Age is a mine of impurity and iniquity ; but it has one enormous advantage, escape from it is easy. In the Ages of Gold, Silver, and Brass solemn worship, sacrifice and mystical meditation were the appointed means ; in the Iron Age those who attain salvation do so only by Hari's name.

Chaupdi.

In the Golden Age every one was spiritual and wise and crossed the ocean of existence by meditating on Hari. In the Silver Age men performed many sacrifices and dedicating their actions to the Lord so accomplished their course. In the Age of Brass men had no other expedient save the worship of Ráma's feet. In the Iron Age men sound the depths of existence simply by chanting Ráma's praises. In the Iron Age neither spiritual abstraction, sacrifice nor knowledge is of any avail ; man's only hope is in hymning Ráma. Any one who abjures all reliance in every other and prays devoutly to Ráma and sings his praises shall assuredly escape further mundane existence. The power of his name is the special revelation of the Iron Age. It is its one sanctifying influence by which the soul is purified and sin destroyed.

Dohá 100.

There is no age to compare with the Age of Iron : in it, if a man has only faith and devotes himself to singing Ráma's holy praises, he escapes from existence without further trouble. Religion has been revealed with four feet ; in the Iron Age one is of the most importance ; to whomsoever God has given, let him practise almsgiving and prosper.

Chaupdi.

Every Age has its special characteristic, infused into the soul by Ráma's delusive power. Purity, truth, equanimity and wisdom, combined with joy of soul, are recognized as the outcome of the Golden Age. A great devotion to truth—though with some admixture of passion—and general happiness are the note of the Silver Age. Much passion, little truth and some ignorance, with mingled joy and terror of soul, are the note of the Brazen Age. Great ignorance, less passion and universal antagonism are the outcome of the Iron Age. The wise understand the proper virtue of each age and forswearing iniquity devote themselves to religion. The influence of the Iron Age has no effect on him who cherishes a love for Ráma's feet. A juggler, Garur, may practise the most wonderful deceptions, but they do not impose upon his own servants.

Dohá 101.

The good and evil, which are the creation of Hari's delusive power, can only be dispersed by prayer to Hari : know this and worship Hari, forswearing all sensuality. In that particular Iron Age I lived, Garur, for many years at Avadh, till a famine occurred which compelled me to go to another country.

Chaupái.

I went to Ujayin—mark me, Garur—a miserable outcast, poor and wretched. After some time I acquired wealth and as before practised devotion to Sambhu. There was there a Vedic Bráhmaṇ, who constantly worshipped Siva and had no other occupation ; a very saintly man, learned in divine truth, who served Sambhu, but at the same time showed no disrespect to Hari. I hypocritically attended upon this benignant philosopher, and he, Sir, seeing me outwardly so submissive, instructed me as his own son, teaching me the Saiva incantations and giving me every kind of good advice. I went to a temple of Siva and repeated the spells with a heart full of pride and self-conceit.

Dohá 102.

Wretch that I was, with a soul full of impurity, low-born and enthralled by delusion, I flew into a passion if I saw any Bráhmaṇ a worshipper of Hari and persecuted Vishnu.

Sorathá 11.

My teacher was distressed to see my manner of life and was always admonishing me ; but I became exceedingly angry. Is pride ever pleased by sober counsel ?

Chaupái.

One day the Guru called me and instructed me at length in the principles of morality : " The reward, my son, for serving Siva is a stedfast faith in Ráma. Siva and Brahma both worship Ráma ; why speak then of miserable man ? Do you hope to secure happiness, you luckless wight, by persecuting him whose feet even Siva and Brahma adore ?" When I heard the Guru speak of Siva as a

worshipper of Hari, my heart, Garur, was all on fire. Being such a low-born churl, after receiving education I became like a snake that has been fed on milk. Arrogant, perverse, ill-starred and ill-bred, I worried my Guru day and night. But he was too tender-hearted to be angry and still continued his wise admonitions. The very person from whom a churl obtains promotion is the first for him to destroy. Hearken, friend ; smoke is produced by fire, and yet when promoted to cloudship it puts the fire out. Dust while it lies on the road is held in contempt and submits to be trodden under foot of every one. If the wind carries it aloft, it first darkens that and then gets into the king's eyes or sullies his crown. Hearken, Garur, and thus understand my parable ; sensible people have no dealings with the mean. The wisest of the poets have declared this maxim, it is good neither to quarrel with a churl nor to be friends with him ; never have anything to do with him at all, Sir ; let him alone, like a dog. Churl as I was, with a heart full of falsehood and perversity, I paid no heed to the Guru's friendly admonition.

Dohá 103.

One day I was in a temple of Siva saying his rosary when the Guru came in, and in my conceit I did not rise to salute him. He was too gentle to say anything, neither did he feel the slightest atom of resentment, but the grievous sin of slighting a spiritual teacher was more than Siva could tolerate.

Chaupái.

A heavenly voice proceeded from the shrine : "You miserable, conceited churl, though your Guru shows no resentment, being so tender-hearted and of such sublime intelligence, yet I must pronounce a curse upon you, you wretch ; I cannot endure such a breach of morality. If I were not to punish you for your wickedness, my scriptural ordinance would be violated. Villains who bear malice against their Guru are cast for a million ages into the most awful abyss of hell ; then they take birth in the brute creation and suffer affliction in a myriad successive existences. As for you, you guilty wretch, whose soul reeks with impurity, since you kept

your seat, as it were some unwieldy boa-constrictor,¹ you shall become a snake, enter into the hollow of some huge forest tree and there remain, vilest of the vile, in the form of the vilest of creatures."

Dohá 104.

Alas! alas! cried the Guru, as he heard Siva's terrible curse and seeing me all in a tremble, a profound compassion moved his soul. Devoutly prostrating himself in Siva's presence, with his hands clasped and his voice choked with emotion as he reflected on my awful fate, he uttered this prayer :

*Chhand Bhujanga-prayát.*²

"I adore the lord of lords ; the embodiment of salvation ; the omnipresent and all-pervading Supreme Spirit ; the image of the Veda. I worship the absolute ; the unqualified ; the unconditioned ; the unwishful ; who dwelleth in the heavens and who has the heaven for his soul. I bow before the formless germ of the mystic incantation Om ; the transcendental ; the lord that is beyond all speech, understanding, or faculty of the senses ; the Himálayan king, terrible and the death of tyrant Death ; and yet the all-merciful ; the grace-abounding refuge of the world. Rugged and stern as the Snowy Mountains, yet radiant with the beauty of a myriad Loves ; with the bright waters of the Ganges springing from thy head, with the crescent moon gleaming on thy brow and snakes on thy neck, with tremulous ear-rings and large eyes and shaggy brows, with benignant face and deep-stained throat, O all-merciful, robed in a tiger's skin, with a necklet of skulls, I worship thee, the universal Lord, even Sankara, whom I love. I adore thee, the vehement, the exalted, the intrepid, the supreme lord ; the indivisible, the unbegotten, whose glory is that of a myriad suns ; tearing up by the root every kind of trouble with the trident in thy hand ; Bhavání's Lord, accessible only by meditation. Unchangeable and ever-blessed Purári, consummator of earth's cycles, constant bestower of bless-

¹ The *aja-gar*, here translated 'boa-constrictor,' is supposed to be too unwieldy to move, and devours only such animals as of themselves fall into its mouth. Hence the popular couplet of Maluk Dás :—

Ajagar kare na chákasi, pachchhi kare na kám,
Dás Malúka yon kahé, sab ka dátá Rám.

² In the metre called *Bhujanga-prayát*, which means literally 'snake-like motion,' each line consists of four Bacchics, or, to use the language of Hindi prosody, four *yagunas*.

ings on the pious, sum of all knowledge and felicity, dispeller of delusion, Conqueror of Love, have mercy, O my lord, have mercy. So long as they worship not the lotus feet of Umá's lord, neither in this world nor in the next is there any happiness for men, nor peace, nor cessation of misery ; O my lord, clothed about with all the elements, have mercy. I know nothing of meditation, or prayer, or ritual, but at all times and in all places I bow before thee, O Sambhu. Have mercy, O my lord, on a wretch so sorely afflicted by old age and life's flood of troubles ;¹ for thee only I worship, O my lord Sambhu."

Sloka 4.

Any one who devoutly repeats this hymn to Siva, as uttered by the Bráhmaṇ in his propitiation, upon him will Siva show favour.

Dohá 105.

When the omniscient Siva heard the Bráhmaṇ's prayer and saw his devotion, a heavenly voice again sounded in the temple : "Best of Bráhmans, ask a boon." "If my lord is well pleased with me and will show favour to his servant, grant me first devotion to thy feet and then yet another boon. Overcome by thy delusive power, ignorant creatures ever wander astray ; be not then wrath with him, O merciful Lord God. Gracious Sankara, be merciful to him. After a little time may thy curse be a kindness

Chaupáí.

and the highest blessings attend him ; bring it thus to pass, O fountain of mercy." On hearing the Bráhmaṇ's speech so pregnant with charity, the heavenly voice replied "So be it. Although he has committed a grievous sin and I in my wrath have cursed him, yet seeing your goodness I will visit him with a special favour. Bráhmans who are of a forgiving disposition and charitable to their neighbours are as dear to me as Kharári himself. Yet my curse, father, cannot be in vain ; he shall of a certainty have a thousand lives. But the insupportable misery of birth and death shall not have the slightest effect upon him. In no birth shall his knowledge fail. Hearken, Súdra, to my judgment. You have been born in Ráma's capital and further you have done me service. By the

¹ *Tátapyamanam* is the participle of the frequentative verb from the root *tap*, and thus signifies 'suffering excessive pain.'

blessing of the city and by my favour a devotion to Ráma shall spring up in your bosom. Now hearken, friend, to my solemn declaration : the way to please Hari is by fasting and ministering to the Bráhmans. Never again insult a Bráhman ; regard the saints in the light of the Everlasting. Indra's thunder-bolt, my mighty trident, the rod of Death and Vishnu's terrible discus, by all these a man may be smitten, yet not die ; but a Bráhman's wrath is a fire which shall burn him to ashes. Cherish this counsel at heart and there is nothing in the world too difficult for you to obtain. One other blessing I have still to bestow ; your goings shall never be impeded."

Dohá 106.

On hearing Siva's promise, the Guru rejoiced and cried Amen. Then, after admonishing me, he returned home, with the image of Sambhu's feet impressed upon his heart. Driven by my fate, I went to the Vindhya mountains and then became a snake, and again after some time quietly dropped that form. Whatever body I assume, Garur, I readily drop again, like a man who puts off his old clothes and takes to him new. Siva observed the ordinances of the Veda, while I suffered no pain ; thus I assumed many different forms, but my understanding, Garur, never left me.

Chaupái.

Whatever body I assumed, whether of beast, god, or man, I invariably retained the practice of prayer to Ráma. The one regret that never left me was in the remembrance of the Guru's mildness of temper and disposition. At last I took birth in the holy form of a Bráhman, a rank to which—as the Vedas and Puránas declare—it is difficult even for a god to attain. So joining in play with other children, I enacted all Ráma's boyish sports. When I grew bigger, my father gave me lessons ; but I neither understood, nor attended, nor gave my mind to anything ; every other inclination clean deserted me and I was wholly absorbed in my devotion to Ráma's feet. Tell me, king of the birds, is there any one so foolish as to abandon the cow of plenty to tend a she-ass ? I was so overwhelmed with love that naught else pleased me, and my father was quite tired of trying to teach me. After my parents had succumbed to fate, I went into

the forest, there to adore the Saviour of his people. Wherever I discovered any great saints living in the woods, I frequently visited their hermitage and bowed before them, asking them all about Ráma's excellencies and listening, Garur, with delight to what they told me. I went about everywhere hearing the tale of Hari's goodness, for by the blessing of Sambhu there was no check to my movements. The three kinds of evil concern¹ had left me and I had only one great longing at heart : ' When I shall behold Ráma's lotus feet, then I shall account my life to have been worth living.' Every sage, whom I questioned, told me thus : " The Lord is present in all his creatures." This religion of the impersonal did not satisfy me ; I felt an overpowering devotion towards the incarnation of the Supreme.

Dohá 107.

Remembering the Guru's words and with my mind fixed on Ráma's feet, I wandered about, hymning his praises and my love every moment grew yet more and more. On one of the peaks of mount Meru under the shade of a *bar* tree sat the Seer Lomas. On seeing him I bowed my head at his feet and addressed him in most humble strain. No sooner, Garur, had the beneficent sage heard my meek and submissive address than he graciously enquired : " Say, O Bráhmaṇ, with what purpose you have come." Thereupon I replied : " Fountain of mercy, you are omniscient and all-wise ; teach me, Sire, how to worship the incarnate God."

Chaupái.

Thereupon, Garur, the great saint spoke briefly though reverently of Ráma's virtues ; then, being himself a philosopher devoted to the mystery of the transcendental and thinking that I had fully mastered the subject, he began a sermon on Brahm, the unbegotten, the indivisible, the immaterial, the sovereign of the heart ; unchangeable, unwishful, nameless, formless ; approachable only by analogy, indestructible, incomparable ; beyond the reach of thought or sense, spotless, immortal, emotionless, illimitable, blessed for ever ; identical with yourself, you and he being as

¹ The three kinds of excessive concern relate to family, wealth and worldly reputation.

absolutely one as a wave and its water ; so the Vedas declare. The saint gave me the fullest possible instruction, but the worship of the impersonal laid no hold of my heart. Again I cried, bowing my head at his feet : “ Tell me, holy father, how to worship the Incarnate. Devotion to Rāma, O wisest of sages, is like the element of water and my soul—which is as it were a fish—how can it exist without it ? Of your mercy so instruct me that I may see Rāma with my own eyes. When I have seen my fill of the lord of Avadh, then I will listen to your sermon on the Unembodied.” Again the saint discoursed of the incomparable Hari and demolishing the dogma of the incarnation expounded him as altogether passionless. But I rejected the theory of the abstract and with much obstinacy insisted on his concrete manifestation. For every answer I had a rejoinder ready. The saint at last showed signs of anger. Mark me, Sir ; I was so disrespectful that resentment was aroused even in the breast of a philosopher. An excessive amount of friction will strike fire even out of sandal-wood.

Dohā 108.

Again and again the saint angrily expounded his theory, while I sat still and argued the matter from every point of view in my own mind : “ Can there be anger without duality, or duality without ignorance ? Can a soul, dull, circumscribed and subject to delusion be identified with divinity ?

Chaupdi.

Can pain under any circumstances be the same as pleasure ? Can the possessor of the philosopher's stone suffer poverty ? Can an oppressor be free from anxiety or a sensualist remain without reproach ? Can a man's family prosper if he persecute the Brāhmans ? Can religious observances be practised by a man careful only for bodily comfort ? Can sound doctrine be acquired by intercourse with the wicked ? Can an adulterer attain to the felicity of the Blessed ? Can a searcher after the Supreme Spirit escape from transmigration ? Can a reviler of Hari be ever happy ? Can a kingdom stand without a knowledge of state-craft ? Can sin co-exist with a recital of Hari's virtues ? Can spotless renown be acquired without religious merit ? Can any one be disgraced except by sin ? Is there any

gain like devotion to Hari, as hymned by the Vedas, the saints and the Purānas? Is there any loss, Sir, in the whole world like that of being born as a man and yet not worshipping Hari? Is there any other sin so bad as detraction, or any virtue, Garur, so great as charity?" Thus I reasoned to myself with much ingenuity and could not listen with patience to the saint's instruction. Again and again I maintained the doctrine of the Incarnation, till at last the saint uttered these angry words: "Fool, I have given you the most advanced teaching, but still you are not convinced and persist in your replies and rejoinders. You have no confidence in my veracious discourse, but like a crow suspect everything. Wretch, as your soul is so exceedingly self-opinionated, you shall at once be changed into an unclean bird."¹ I took the curse on my head, but was neither alarmed nor humbled.

Dohá 109.

Immediately I was turned into a crow. Then again I bowed my head at the saint's feet and mindful of Rāma, the jewel of the line of Raghu, I joyfully flew away. O Umá, they who devote themselves to Rāma's feet and abjure lust, pride and choler, they see their lord present in everything: with what then can they quarrel?

Chaupái.

Hearken, king of the birds; the saint was no way in fault; it was Rāma who had stirred his soul. The All-merciful had confounded his intellect and thus made trial of my love. When the Lord God had proved the thoroughness of my devotion, he restored the saint his senses. On beholding my great amiability and pre-eminent confidence in Rāma, the holy man was much astonished and sorely repented him and courteously called me near. After consoling me in every possible way, he gladly taught me the spell by which Rāma is invoked, and in his infinite compassion told me how to meditate on the blessed child. The beauty and sweetness of this cult pleased me well. I told you all about it at the beginning. The saint kept me there some little time and recited the whole of the poem, 'entitled the Lake of Rāma's deeds.' When he had

¹ There is here a play on the words *sva-pachchh*, 'self-opinionated,' and *pachshi*, 'a bird,' which cannot be preserved in an English translation.

reverently completed the narrative, he finally addressed me in these gracious words : “ By the blessing of Sambhu, my son, I discovered this secret and delectable fountain of song ; I know you to be one of Ráma’s most devoted servants and therefore I have told it all to you. Never repeat it, my son, in the presence of any whose heart is void of Ráma’s love.” The saint reiterated his instructions again and again, and I lovingly bowed my head at his feet. He touched my head with his lotus hands and gladly gave me his blessing : “ Henceforth by my favour an unalterable devotion to Ráma shall dwell for ever in your heart.

Dohá 110.

Be for ever Ráma’s favourite ; an illimitable store-house of all good qualities ; changing your form at will and choosing your own time for death ; a treasury of knowledge and asceticism. May every hermitage, where you hereafter abide and make your prayer to the blessed God, be unapproachable by the spirit of ignorance for the space of a league all round.

Chaupái.

May neither time nor fate, merit, demerit nor circumstance ever cause you any vexation. May the unspeakably delightful mysteries of Ráma, the esoteric as well as the exoteric doctrines of the Chronicles and Puránas be all comprehended by you without any difficulty, and may your affection for Ráma’s feet increase day by day. May every desire you form in your mind by the blessing of Hari be ever easy of attainment.” On hearing the saint’s benediction—mark me, O firm of faith—this solemn response of Brahma’s came from heaven : “ May your words come to pass, O wisest of sages : he is my votary in thought, word and deed.” When I heard the heavenly voice I rejoiced and was so drowned in love that all my doubts vanished. After making humble petition I received the saint’s commands, and bowing again and again at his lotus feet I took my leave and arrived with joy at this hermitage, having obtained by my lord’s favour an inestimable boon. During my stay here, mark me, king of the birds, seven and twenty cycles have elapsed. I incessantly repeat Ráma’s praises and the birds in their wisdom reverently listen. Whenever Raghu-bir in behoof of

his votaries takes upon him the form of a man at the city of Avadh, I go and stay at his capital and delight myself with the spectacle of his childish sports. Again, cherishing in my heart the image of the child Ráma, I return, Garur, to my own cell. I have now told you the whole history of the reason for which I was changed into a crow and have replied, Sir, to all your questions. The efficacy of faith in Ráma is truly marvellous.

Dohá 111.

Therefore I love this form, in which my devotion to Ráma's feet has been exhibited, in which I have been favoured with the sight of my lord and all my doubts have been removed. For my obstinacy in upholding the doctrine of faith I was cursed by the seer, but eventually I obtained a boon which even the saints find difficult : see the efficacy of prayer.

Chaupdi.

They who knowingly reject such devotion and labour merely for wisdom are fools, who would leave at home the cow of plenty and go out to look for *ák* plants to give them milk. Hearken, Garur ; all who abandon the worship of Hari and seek to prosper by any other means are wretched blunderers who would try to swim across the ocean without a boat." On hearing Bhusundi's speech, Bhaváni, Garur was glad and said in gentle accents : " By your favour, my lord, every doubt, anxiety, error and delusion has been removed from my breast. Through your clemency I have heard the holy tale of Ráma's achievements and have gained peace. There is still one matter, Sir, about which I would ask ; in your infinite compassion be pleased to enlighten me. The saints and sages, the Vedas and Puránas, all say there is nothing so difficult of attainment as wisdom. But the saint told you, father, that there is nothing so estimable as faith. Explain to me, most gracious lord, all the difference between faith and wisdom." The sagacious crow was pleased to hear Garur's question and courteously replied : " There is no difference between faith and wisdom ; both put an end to the troubles incident to existence. There is no discrepancy, Sir, in the saint's doctrine : give me your attention, O noblest of birds, while I explain the matter. Wisdom, asceticism, abstraction and science—

mark me, Garur—are all masculine. Now the masculine character is altogether strong, while the feminine is weak and naturally inferior.

Dohá 112.

The man who can forswear woman must be self-restrained and resolute : not a sensual voluptuary without any regard for Hari's feet.

Sorathá 12.

Even such a saint and philosopher, Garur, is distracted at the sight of a woman, with her fawn-like eyes and moon-bright face. Now creation's bride is manifested as Mayá.

Chaupái.

Here I maintain no private theory of my own. I only declare the doctrine of the Vedas, Puránas and the saints. Delusion is not feminine, though of feminine appearance ; this, Garur, is a strange proceeding. But observe ; Mayá and Faith are both of the feminine gender, as every one knows. Again, Faith is beloved of Ráma, while he regards Mayá as a mere dancing-girl. Ráma being thus amiable to Faith, Mayá is greatly afraid of her. Ráma's Faith is incomparable and illimitable, and he in whose heart she abides is ever blessed. Mayá at the sight of her is confounded and can do nothing of her own power. Knowing this, the most enlightened sages attest Faith to be the source of every blessing.

Dohá 113.

This mystery of Raghunáth's no one can grasp all at once ; whoever, by his favour, does comprehend it is never even in sleep subject to any delusion. Further now, hearken with your best intelligence to the distinction between Wisdom and Faith, by the hearing of which is induced an imperishable devotion to Ráma's feet.

Chaupái.

Attend, my son, to this unutterable utterance, which is in truth incapable of expression though it may be mentally conceived. The soul is a particle of the divinity, immortal, intelligent, pure and naturally blissful. But, Sir, being overcome by Mayá, it is caught

as it were a parrot or monkey.¹ The enfeebled intellect is bound with a knot, which though imaginary is difficult to untie. Thus the soul becomes worldly ; there is no loosing the knot and it knows no happiness. The Vedas and Purānas have declared many remedies ; but there is no getting free, the entanglement is rather increased. The interior of the soul is full of the darkness of delusion and it cannot see how the knot can be untied. When God brings about such a complication, escape is problematical. If by Hari's favour a spirit of sincere piety like a beautiful cow comes and dwells in the heart, the prayers, penance and fasts and all the religious observances and acts of devotion which the Vedas have inculcated as meritorious practices are as it were a green pasture for the cow to graze in. The calf which fills her teats with milk is love ; the heel-rope with which she is bound is the spirit of quietism, the milk-bowl faith, and the herdsman who tends her a spotless soul. After drawing off the milk of sound religion, it is set to boil on the fire of continence. Forbearance then cools it with the breath of patience ; and perseverance is the rennet that coagulates it into curds. Contentment is the maid who churns it in the bowl of discretion, with self-restraint for the stick and truth and good words for the cord. By such churning is produced the butter of pure, excellent and holy asceticism.

Dohā 114.

After kindling the flame of meditation and applying actions both good and bad, Intelligence allows the *ghi* of wisdom to cool, but burns all the scum of selfishness in the fire. Then Intelligence, master of highest wisdom, takes this absolutely pure *ghi*, and filling with it the lamp of the soul sets it on the stand of equanimity. Then extracting from the cotton the soul's three

¹ The allusion is to two modes of catching parrots and monkeys, which, whether ever really practised or not, have at all events passed into a proverb. A stick with a bait at the end and a string attached to it is so set in the ground that it revolves from the weight of the parrot when it lights upon it, and the bird confused by the motion fancies it is entangled in the string, though it is really loose and might fly away if it tried. For the monkey a large jar with a narrow mouth is sunk in the ground full of grain ; the monkey puts in his paw and clutches a handful, but being unable to draw out his closed fist on account of the smallness of the jar's mouth, he fancies himself caught, though if he opened his hand he could extricate it immediately. Two apt illustrations are thus afforded of the way in which man allows himself to be caught by delusive phenomena.

conditions¹ and the three properties, it works up the clean fibre of the fourth state and fashions it into an excellent candle.

Sorathá 13.

In this manner is kindled a splendid torch of science, and the gnat-like swarms of vanity and other vices on approaching it are consumed by it.

Chaupdi.

The unalterable persuasion of the identification of the soul with God is its pre-eminently brilliant flame, and the happiness that results from this knowledge of self is the light it diffuses, by which it destroys the erroneous distinctions which are born of the world. Delusion and all the other forms of darkness that attend upon tyrant Ignorance are utterly dispersed. Thus Intelligence having procured a light sits in the chamber of the heart and tries to loosen the knot; should he succeed in untying it, the soul obtains its object. But when Mayá, O Garur, sees him loosening the knot, she creates many difficulties and sends forth, Sir, innumerable elves and fairies to excite his concupiscence. In some way or other, by force or by fraud, they get near and try to put out the lamp by a side puff. If Intelligence is altogether wise, he perceives their hostile intent and will not look at them. Should he escape free from this danger, the gods then proceed to attack him. The faculties of sense are so many portals, at each of which a god sits on guard. When they see any sensual air stirring, they at once throw the doors wide open. If the blast penetrates the chamber of the soul, it forthwith extinguishes the lamp of knowledge. When its light is put out, there is no untying the knot, for Intelligence is undone by this blast of sensuality. Neither the senses nor the gods approve of wisdom; they are always inclined to sensual enjoyment. When Intelligence has been thus fooled by the breath of sensuality, who can light the lamp again as before?

¹ According to the Vedantists the three ordinary conditions of the soul are waking, dreaming and profound dreamless sleep. The fourth is the state of abstraction in which it contemplates the Supreme Spirit. When awake, it has to do with the visible and material world; while asleep, with the world of illusion; and when in dreamless sleep it is supposed to be absorbed into the soul of the universe.

Dohá 115.

Then the soul is again subjected to all the manifold miseries of transmigration. O Garur, Hari's delusive power is a trackless ocean that none can traverse. Wisdom is difficult to describe, difficult to understand, difficult to master, and if by any lucky chance a right judgment be formed still many impediments block the way.

Chaupdi.

The path of wisdom is like the edge of a scymetar ; for those who fall on it, Garur, there is no escape. If any traverse the path in spite of its difficulty, they attain to the supreme sphere of beatitude. But this exalted felicity is immensely hard of attainment, as is declared by the saints, the Puránas, the Vedas and all the Scriptures. By the worship of Ráma, Sir, salvation comes freely of its own accord. As water cannot stay without some support, however much you may try to make it, in like manner, mark me, Garur, the joy of final salvation cannot be secured without the worship of Hari. The wisest of Hari's worshippers know this, and thinking lightly of the soul's deliverance from the body crave rather for faith. By faith, without any trouble or difficulty, the ignorance that arises from mundane existence is utterly abolished. Eating is for the sake of Satiety, but it is the heat of the belly that digests what is eaten ; in like manner the worship of Hari gives immediate relief. A man must be a fool indeed who does not delight in it.

Dohá 116.

Except by the good favour of the worshipped, it is not possible, Garur, for any worshipper to escape from existence ; worship then the lotus feet of Ráma, knowing this to be the end of all theology. With Raghunáth is the power to make the living dead and the dead alive ; blessed are the souls that worship him.

Chaupdi.

I have thus stated and expounded the theory of Science ; hear now the virtue of the jewel Faith. Faith in Ráma is a glorious philosopher's stone ; in whosever heart it dwells, Garur, there night and day is an infinite splendour, a lamp that never requires to

be fed with oil. Delusion and poverty come not near ; no blast of covetousness ever extinguishes it. The gloom of overpowering ignorance is dispersed ; the swarms of gnats are all destroyed. Neither vile lust nor any other vice approaches the soul in which faith abides. It changes poison to ambrosia, enemies to friends, and without this jewel no one can attain to happiness. Those grievous mental diseases, by the influence of which all living creatures are rendered miserable, have no effect upon him in whose heart is the jewel of Faith ; not even in a dream can he feel the slightest atom of pain. They are truly paragons of wisdom in the world who labour persistently to secure this jewel. Though it be revealed on earth, without Ráma's grace none can find it. There is an easy device for finding it, but luckless wights go on wrangling. The Vedas and Puránas are the holy mountain, the legends of Ráma its many glorious mines ; the pious are the discoverers and good counsel is their pick-axe, while wisdom and asceticism, Garur, are their eyes. Any creature who searches with a will can find the jewel, faith ; in itself a mine of every blessing. I have in my mind persuasion of this, Sir, that one of Ráma's servants is greater than Ráma himself. Ráma is the sea, the good and pious are the rain-clouds. Hari is the sandal tree and the saints are the winds that diffuse its perfume. Faith in Hari is a delight and the crown of all desire, but it cannot be had without the saints. Any one, Garur, who understands this and communes with the saints will find faith in Ráma easy of attainment.

Dohá 117.

The Supreme Spirit is the ocean, wisdom is mount Mandara and the saints are the gods, while the sacred legends are the nectar which they churn out, having faith for its sweetness. Again, self-control is the shield, and wisdom the sword, with which faith in Hari slays his enemies, Pride, Greed and Delusion, and wins the victory ; take thought, O king of the birds, and see if it be not so."

Chaupái.

Garur asked further in loving tones : " Since, my lord, you are pleased to be gracious to me, acknowledge me as your disciple

and resolve me these seven questions. Tell me first, O staunchest of the faithful, what form is the most difficult of all to obtain. Next consider and explain briefly what is the greatest pain and the highest pleasure. Tell me also the essential characteristics both of the good and of the evil, for this is a secret you understand. Tell me further what is the highest religious merit as made known in the Scriptures, and what the most awful sin. In your infinite wisdom and supreme compassion explain to me also the diseases of the soul." "Listen, my son, with the greatest reverence and devotion while I briefly expound this scheme of doctrine. The human form is the most excellent of all, and the desire of every living creature, whether moving or motionless. It is the ladder that connects hell and heaven and final emancipation and is the bestower of the blessings of wisdom, continence and faith. Men who have attained to this form and yet do not worship Hari show themselves, in their infatuation for the world, greater fools than any fool living, clutching at bits of glass while they throw away the philosopher's stone which they had in their hands. There is no pain in the world so great as poverty and no pleasure like that which results from communion with the saints. It is an essential characteristic of the good, Garur, to be charitable to others, in thought, word and deed. The good take pains to help their neighbours, but wicked wretches to trouble them. The good in their compassionateness resemble the birch tree¹ and constantly submit to the greatest distress in order to benefit others. The wicked, like the hemp, have their skin flayed off and perish in agony, merely to supply cords to bind people. Observe, Garur ; the wicked do mischief, even when they have no object of their own to gain, like a serpent or a rat. They would kill themselves to ruin another's prosperity, like the hail which dissolves after destroying the crops. The rising of the wicked is as much a cause of calamity to the world as that of the infamous planet Ketu is known to be. The rise of the good is ever productive of happiness, as when the moon rejoices the world by scattering the darkness. The highest religious merit as declared in the Scriptures is to do no harm to any creature ; and there is no sin so heinous as the abuse of another. He

¹ The bark of which is employed as paper and for other useful purposes and after being torn off the tree is again renewed.

who abuses Hari or his Guru becomes a frog and is born a thousand times in that form. He who abuses a Bráhmaṇ, after suffering in many Hells, will be born into the world in the form of a crow. They who have the presumption to abuse the gods or the Scriptures will fall into the hell called Kaurava. They who delight to abuse the saints will be changed into owls, as loving the night of error and hating the sun of knowledge. The fools who abuse every one will be born again as bats. Hearken now, my son, to the diseases of the soul from which all people suffer pain. Delusion is the root of all ailments and from these again spring many pains. The flatulence of lust, the phlegm of insatiable greed, and the bile of passion constantly inflame the breast, and when these three combine, Sir, there results a miserable paralysis of the whole system. Who can tell the names of all the diseases represented by the various obstinate sensual cravings? Such are the leprosy of selfishness, the itch of envy, the rheumatic throbs of joy and sorrow, the consumption that burns at the sight of another's prosperity, the horrible open sore of a malignant spirit, the excruciating gout of egoism, the sciatica of heresy, hypocrisy, vanity and pride, the terrible leprosy of greed, the violent tertian ague of the three kinds of covetousness,¹ the two fevers of jealousy and indiscrimination; but why continue the interminable list of diseases?

Dohá 118.

A man dies even of one disease; but these incurable diseases which constantly harass the soul are many in number, how then can it find rest? Pious and religious observances, penance, meditation, sacrifice, prayer and alms-giving are so many different remedies; but the disease, Garur, does not abate.

Chaupái.

Thus every creature in the world is diseased, distracted alternately by sorrow and joy, by fear and love. I have mentioned only some of the diseases of the soul; they touch every one, but few only detect them. On detection the wretches diminish somewhat, but these tormentors of the faithful are not completely destroyed. They spring

¹ The three things not to be coveted are another man's wife, wealth and good name.

up even in the soul of a saint, if fed on the unwholesome diet of materialism, how much more in that of an ordinary man? By the grace of Ráma every disease is extirpated, if the treatment is conducted in the following manner, with a holy teacher for physician, faith for a prescription, contempt of the world for regimen, devotion to Hari for life-giving drugs and a soul full of faith for the vehicle in which it is administered. By this treatment the disease is easily subdued: otherwise all your efforts go for nothing. You may know, Sir, that the mind is free from disease as soon as it gains strength in self-control, with a daily increasing appetite for good resolutions and disappearance of the weakness of material hopes. After bathing in the pure stream of divine knowledge, the whole soul is suffused with faith in Ráma. This, O king of the birds, is the doctrine of Siva, Brahma, Sukadeva, Sanat-Kumára, Nárad and all the sages, who have been eminent in theological speculation; 'Practise devotion to Ráma's lotus feet.' The Vedas and Puránas and all the Scriptures declare that without faith in Ráma there is no happiness. It would be easier for water to stay on the back of a tortoise, or for the son of a childless woman to be slain, or for flowers of every description to bloom in the air, than for any creature to be happy in opposition to Hari. Sooner shall thirst be satisfied by drinking of a mirage, or horns sprout on the head of a hare, or darkness extinguish the sun, than any creature find happiness if he have Ráma against him. Sooner shall fire appear out of ice than any one oppose Ráma and yet find happiness.

Dohá 119.

Sooner shall butter be produced by churning water, or oil come out of sand, than the ocean of existence be traversed without prayer to Hari: this is an indisputable conclusion. The Lord can change a gnat into Brahma or make Brahma himself even less than a gnat. A wise man will consider this and discard all doubt and worship Ráma.

Sloka 5.

I declare to you as an established truth, and I have nothing to say as against it, that they who worship Hari can alone traverse the impassable.

Chaupái.

I have told you, my lord, Hari's unparalleled achievements, in full or in brief as my ability served me, and this, Garur, is the crowning dogma of the Scriptures, to abandon sensuality and worship Ráma. Whom else can you serve if you forsake the Lord Raghupati, who was compassionate even to such a wretch as myself. You are wisdom itself and superior to delusion, but you showed me, my lord, a great kindness in that you asked me for Ráma's history, which is so holy that it delights the soul even of Sukadeva and Sanat-Kumára and Sambhu. The company of the good is hard to get in the world, even for once only and for a single moment. See, Garur, and consider for yourself ; I am now a master in the worship of Raghu-bír ; though I was the vilest of birds and in every way abominable, the Lord has made me famous as a purifier of the world.

Dohá 120.

Blessed, blessed indeed am I to-day, notwithstanding my meanness ; for Ráma has acknowledged me as one of his own servants and has admitted me to the communion of the saints. I have spoken, my lord, according to my ability and have concealed nothing ; but Ráma's doings are a very ocean, who can find the bottom of them ?"

Chaupái.

As he pondered on Ráma's manifold perfections, the all-wise Bhusundi was yet more and more enraptured. " He, whose greatness the Scriptures have declared to be unutterable, whose might and majesty and dominion are unbounded, whose feet are adored by Siva and Brahma, even he, Raghu-rai, has in his infinite compassion shown favour to me. Never have I seen or heard of such benignity ; to whom, O Garur, can I compare Ráma? Miracle-working saints, deified anchorites, inspired bards and rigid ascetics, spiritualists, doctors, self-mortified divines and the wisest and most religious of philosophers, can none of them escape but by serving my lord ; again and again and yet again I bow myself before Ráma. I worship the Immortal, with whom all who take refuge are sanctified, though even guiltier than I.

Dohá 121.

He whose name is an elixir of life, the healer of every kind of trouble, may he in his mercy remain ever gracious both to me and to thee." Hearing Bhusundi's words and perceiving his admirable devotion to Ráma's feet, Garur replied in loving tones and with every doubt at an end :

Chaupái.

"By your discourse I have attained my end, now that I have learnt the delectable doctrine of faith in Ráma. My love to his feet increases ever more and more and the trouble created by Mayá is clean gone. You have been my raft in the sea of delusion and have bestowed on me, my lord, the most exquisite delight. I can in no way requite you ; but again and again I prostrate myself at your feet. Full to overflowing with love for Ráma you are so blessed, Sire, that none can equal you. Saints, trees, rivers, mountains and the earth, all operate for the good of others. The hearts of the saints is like butter ; so the poets say, but they say not well ; for butter melts when itself is tried by the fire, but the saints are so good that they melt at others' trials. Now has my life become worth living, for by your favour my doubts have disappeared. Regard me ever as your servant." Again and again, O Umá, thus spake the noblest of birds.

Dohá 122.

After affectionately bowing his head at his feet, Garur proceeded to Vaikunth, with Ráma's image impressed upon his heart. O Girijá, there is no blessing like that of communion with the saints ; it is attainable only by Hari's grace ; so the Vedas and Puránas declare.

Chaupái.

I have now finished the all-holy history, by the hearing of which the bonds of existence are loosened, a very tree of Paradise abounding in mercies for all who approach it and stimulating a devotion to Ráma's lotus feet. Sins engendered of thought, word and deed are all absolved in those who listen attentively to this legend. Pilgrimages to shrines, recourse to all the means of grace, meditation,

self-control, perfection in wisdom, works of religious merit, devotional practices, fasting and alms-giving, continence, temperance, prayer, penance and manifold sacrifices, tender-heartedness to all living creatures, ministering to Bráhmans and Gurus, learning, morality and exalted intelligence, in short all the forms of discipline, which the Vedas have recommended, have but one aim, Bhaváni, viz., devotion to Ráma. To such devotion—as the Scriptures describe it—scarce any has attained and then only by Ráma's favour.

Dohá 123.

But though the patriarchs found it scarce attainable, any one can now easily acquire it, by the repeated hearing of this history, if only he believe.

Chaupái.

He is all-wise, he is an accomplished scholar, he is renowned throughout the world for learning and beneficence, he is truly pious and his kinsfolk's saviour, whose soul is enamoured of Ráma's feet. He is perfect in morality and supremely intelligent, he has a thorough understanding of scriptural doctrine, he is an inspired bard and a man of fixed purpose, who without hypocrisy worships Raghu-bír. Blessed is the land where the Ganges flows; blessed is the wife who is faithful to her husband; blessed is the king who governs justly; blessed is the Bráhman who swerves not from his duty; blessed is the wealth which is used to the best advantage; blessed is the creed which most conduces to works of piety; blessed is the hour which brings communion with the saints; blessed is the life which is staunch in devotion to the twice-born.

Dohá 124.

Blessed is the family, yea—mark me, Umá—worthy of veneration throughout the world and truly holy, in which is born a humble worshipper of the divine Raghu-bír.

Chaupái.

Though at first I kept it secret, I have now to the best of my ability told you the whole story. I saw the extreme devotion of your soul, and it is for this reason that I have declared to you

Ráma's history. It is not to be repeated to any perverse wretch, who will not give his mind to understand the tale of Hari's sportive manifestations, nor to any covetous, choleric or sensual person, who worships not the lord of all animate and inanimate creation. Neither must it ever be told to a persecutor of the Bráhmans, even should he be as great a king as Indra. They are fit for instruction in Ráma's history, who dearly love the communion of the saints, who have a great affection for the feet of their Guru and the precepts of morality and are submissive to the Bráhmans : these are fit recipients. But he will derive a special delight from it, who loves Ráma as he loves his own life.

Dohá 125.

Whoever wishes to love Ráma's feet or to attain to final deliverance should devoutly fill the pitchers of his ears with the water of this legend.

Chaupái.

The story of Ráma, as I have now told it you, O Umá, has power to subdue the impurity of this evil age and to remove all the impurities of the soul. It is a healing remedy for every disease of life, as is declared by those learned in the Veda. It has seven beautiful gháts; being so many steps towards faith in him. Only he to whom Hari shows special favour can set his feet on this road. They who guilelessly recite this history obtain success in everything their soul desires. They who hear, or repeat and gladly assent to it, traverse the depths of existence as they would a mere puddle." Umá was greatly pleased to have heard the whole history and cried in joyous tones: "By my lord's favour my doubts have been dispelled, and my love for Ráma's feet has sprung up anew.

Dohá 126.

Through your grace, O lord of the universe, I have now attained my desire ; a firm faith in Ráma has resulted and all my troubles are at an end."

Chaupái.

This glorious dialogue between Sambhu and Umá is fruitful in blessings and destructive of sorrow ; it breaks the bonds of

existence, refutes scepticism, delights the believer and is dear to all good men ; there is nothing in the world equally dear to a worshipper of Ráma. By Raghupati's favour I have sung to the best of my ability his holy and gracious deeds. In this the last age of the world there is no other means of salvation, neither abstraction, sacrifice, prayer, penance, the paying of vows nor religious ceremonial. Think only of Ráma, sing only of Ráma, give ear only to Ráma's infinite perfections. Let the soul give over its perversity and worship him whose special characteristic it is to sanctify the fallen, as is declared by saints and seers, by Veda and Puránas : is there any one who has worshipped Ráma and not found salvation ?

Chhand 12.

Hearken, O dull of soul, is there any creature who has worshipped Ráma, the purifier of the fallen, and not found salvation ? The wretches whom he has redeemed are countless, such as the harlot Pingalá and Ajámil, the huntsman Válmiki, the vulture Jajáyu and the elephant.¹ An Abhír, a foreigner, a kirát, a Khasia, or an outcast, embodiments of pollution as they are, are purified if they but once repeat his name ; O Ráma, I adore thee. Any one who reads, or hears, or recites this history of the glorious son of Raghu washes out the stains of the world and the stains of his own soul and without any trouble goes straight to Ráma's sphere in heaven. Any one who, appreciating their beauty, learns by heart five or six stanzas is delivered by the blessed Raghu-bír from all the disturbances created by the five² over whose councils the monster Ignorance presides. Ráma alone is all-beautiful, all-wise, full of compassion and of loving kindness for the destitute, disinterested in his benevolence and the bestower of final deliverance: whom else can I desire ? There is no other lord like Ráma, by whose favour, however slight, even I, the dull-witted Tulsi Dás, have found perfect peace.

Dohá 127.

There is no one so poor as I am and no one so gracious to the poor as you, O Raghu-bír : remember this, O glory of the race of

¹ See Book I., pages 3 and 21.

² In this antithesis between the five stanzas and the five members of council, who are not specifically designated, the latter would seem to stand for the five senses.

Raghu, and rid me of the grievous burden of existence. As a lover loves his mistress and as a miser loves his money, so for ever and ever may Rāma be beloved by me.

[Thus endeth the Book entitled THE SEQUEL, a provocative to steadfast faith in Hari, being the seventh descent into the holy lake of Rāma's deeds, that cleanses from every defilement of the world.]

THE END.

NOTICES.

This is undoubtedly a valuable addition to Anglo-Indian literature. It opens a new mine of riches to European scholars. The translation is very faithful, literal, and animated. Mr. Growse, unlike other translators, has to a great extent preserved the spirit of the original. His prose sometimes reads like poetry. His command of the English language is so great that he expresses in simple language all shades of Indian thought, paying particular attention at the same time to English idiom. We would strongly recommend the replacement of some of the books now fixed for the high proficiency examination in Hindi by the *Rāmāyana* of Tulsi Dās, Book I. Mr. Growse has thoroughly entered into the spirit of Tulsi Dās, and has very agreeably succeeded in painting him in a foreign language to the best advantage that we could have wished. He has very rarely left out phrases or introduced others of his own. We have carefully gone through the first half, the most difficult part of the translation, and with the exception of a few solitary passages we have not met but faithful translation If space allowed, we could give extracts to show the scholarlike manner in which Mr. Growse has rendered some of the most abstruse religious thoughts of the Hindus into idiomatic and simple English.—*Indian Tribune*.

We heartily welcome this translation. So far as we have been able to compare passages of it with the original, we have found them to be very faithful and accurate renderings. Though the style adopted by the translator is prose, which affords facility for a closer adherence to the original than verse would have done, yet it has a graceful rhythmical flow. Its idiom, moreover, is pure English. It seems impossible for the reader to help feeling himself transported into the fairy land of oriental poetry. The chief value of the work, however, is that it will assist Englishmen to become acquainted with the popular epic of the vast mass of Hindus, and thus enter into their loftiest feelings. Mr. Growse has in a well-written introduction enhanced the value of the translation by tracing the history of the poem and of its author. We trust the public will show such an appreciation of this first instalment of the epic in an English dress as to encourage Mr. Growse in the task of completing the remainder.—*The Argon*.

We gladly welcome this first instalment of an excellent version of the most popular of Hindi poems Of Tulsi Dās himself little is known, but what information is available has been collected by Mr. Growse in his introduction The translation appears to be executed in a scholarly style, and is carefully edited throughout, with footnotes explanatory of the mythological allusions. While thanking the translator for this instalment of so important a work, we trust he will be encouraged to hasten the completion of it.—*Indian Antiquary*.

That the poem itself has been well and worthily translated is sufficiently vouched for by Mr. Growse's high reputation as a Sanskrit and Hindi scholar; while his devout enthusiasm as an antiquarian makes him enter into his work with a zest which redeems it from much of the dryness which one ordinarily finds in philological labours. He has done all that could be done, consistently with a conscientious adherence to the text, to leaven the inert mass of Tulsi Dās' verses. He even tries to ennoble the silly legends of Hindu mythology by the occasional use of that Christian phraseology which throws so great a charm over the mediæval sacred lore of Europe. We cannot understand how any man can live in this country and not be touched by what he sees among the natives, especially the Hindus. To single out whatever seems to us grotesque and unreasonable in their religious system, and ignore the deep

religious feeling that underlies these flaws, is surely ungenerous and prejudiced. The Hindu desire of eternal life ; the acknowledgment of man's sinfulness ; the efficacy of atonement for sin ; their inveterate idea of a divine incarnation and the merits of sacrifice, should not be ignored, while all that is ludicrous and hideous in the religion of the Hindu people is put forward as its unredeeming feature. . . . Now we should consider it a libel on Mr. Growse to say that he aims at reconciling Hinduism with Christianity ; we should, moreover, speak against our convictions did we say so. What we find fault with him for is that he *appears* to place Christianity and the Hindu religious systems on an equal footing. . . . The term 'saint' is so identified in our mind with canonization that we must confess it makes us wince when we hear it applied to persons whom, rightly or wrongly, we suppose to be myths. It has never, we believe, been applied to the deities of Western mythology.—*Indo-European Correspondence.*

The editor of the *Indo-European* was kind enough to admit into his columns my reply to his criticisms as follows :—"As Tulsi Dás believed Ráma to be the incarnate God, the invocation of his name appears to me as reasonable as the similar invocation by a Christian. Hindus are not great historical critics. He had never examined the documentary evidences of Ráma's divinity, but accepted it as a fact, in the same way as most Catholics accept the facts of the Gospels. Never having heard of Christ, and yet believing in the doctrine of the Incarnation, he worshipped with the worship due to Christ the most perfect ideal of humanity that India has ever seen ; and with St. Thomas Aquinas I would fain believe of him that he was a Christian by the baptism of desire, *viz.*, the grace to will to obtain salvation by fulfilling the commandments of God, even though from invincible ignorance he knew not the true church. As for the term 'saint,' you say it has never been applied to the deities of Western mythology : to which I will add, not to the *deities* of Indian mythology. But there is not the slightest reason to doubt that Ráma was a real character, and that Visvamitra was a great sage, a philosopher, or a man of high reputed sanctity, by whatever name you may prefer to designate him, who was Ráma's contemporary. It is to him that the word *muni*, which I translate 'saint,' is applied. To show that I am not singular in so translating it, I will turn it up in all the dictionaries I have in the house. Monier Williams in his Sanskrit Dictionary gives *Muni*, 'an inspired saint ; a holy man endowed with divine inspiration, or one who has attained more or less of a divine nature ; one given to mortification and abstraction.' Forbes in his Hindustani Dictionary gives *Muni*, 'a holy man, a saint, a sage.' And Benfey in his Sanskrit Dictionary, *Muni*, 'a holy sage endowed with divine inspiration, an ascetic ; in the feminine, a female saint.'—*Indo-European Correspondence.*

Mr. Blochmann said he was much struck with a passage in Mr. Growse's translation ; it was an additional proof that religious thought repeats itself, and that it was not difficult to cull passages from Hindu works that bear the most striking similarity to passages of the New Testament, though the authors could not be supposed to have been acquainted with Jewish or Christian writings. He hoped that Mr. Growse would have leisure and strength to complete the great—he might say national—work which he had commenced. Mr. Growse was well known both for the extent of his researches in Hindi folklore and philology and for the classical taste that pervades his translations, and there was no one better qualified to bring out a faithful and truly readable version of Tulsi Dás' Rámáyana.—*Proceedings of the Asiatic Society of Bengal.*

I have read the book with very great interest. The language of Tulsi Dás is so difficult that even most of the Pandits in Hindustan can understand little of many passages in his books, especially in the Rámáyana, almost all

sentences of which, besides allegory or other figure, have a number of colloquial Hindi words. Such being the case, an English translation must have been wanted by English readers; but now the author has done it beyond expectation. The version is quite literal and in easy style; and nothing difficult or figurative in the original text is omitted. So, after comparing the version with the original, I expect that this will assist not only English readers of the *Rāmāyana*, but the Pandits also who have to teach English scholars.—*Opinion of Pandit Guru Prasad, Head Pandit of the Oriental College, Lahore (received through Dr. Leinzer).*

The Hindi *Rāmāyana* is doubly valuable. It is, in the first place, a key to the living creed of the modern Hindu who does not know Sanskrit. Secondly, it is in a style of transition, like our Elizabethan English, which shows the scholar and the etymologist what the language was three centuries back, as it passed from the Prākṛit of the Suraseni to the modern speech. This is the work to the translation of which Mr. F. S. Growse has recently addressed himself; and the first book of his excellent translation (the first that has been made) is now before the public. . . . The reputation of the translator for accuracy of knowledge and skill is a sufficient guarantee that none who use it will be disappointed.—*Pioneer.*

A very faithful, elegant, and animated translation of the *Rāmāyana* of *Tulsi Dās* by Mr. F. S. Growse, C.S. The translation is executed in a scholarly style, and is carefully edited throughout, with footnotes explanatory of the mythological allusions.—*R. T. H. Griffith, Director of Public Instruction, North-Western Provinces and Oudh.*

Mr. Growse has published the second volume of his *Rāmāyana* of *Tulsi Dās* translated from the Hindi. The Hindi *Rāmāyana* has doubtless had a greater influence on the popular religious ideas of the Hindus than many more elaborate or masterly works, and the translation will form, therefore, a very good introduction to the study of modern Hindu belief. The author states that the seventh and last book is almost ready for the press, and that he intends next year to republish the whole work in one volume copiously illustrated with really native art, exhibiting the conventional treatment of the favourite subjects taken from this poem. This will be a most interesting method of familiarising English readers with native conceptions of the beautiful, both in art and poetry; and the English reader will be able to follow with complete confidence the English version of so accomplished a Hindi scholar as Mr. Growse.—*Academy, December 18, 1880.*

The second portion of Mr. Growse's translation is in no way inferior to the first, of which a second edition has, we see, been called for; while the English is throughout idiomatic, the spirit of the original is carefully preserved.—*Calcutta Review.*

By the same Author.

MATHURÁ:

A DISTRICT MEMOIR.

SECOND EDITION.

Illustrated by numerous Photographs.

NOTICES.

Mathurá: a District Memoir. By F. S. GROWSE. Second Edition. (Printed at the North-Western Provinces and Oudh Government Press.) It has been our lot not only to see, but also to read through, nearly all the accounts of districts and of provinces which the example of Dr. W. W. Hunter has drawn in recent years from so many Anglo-Indian officials. They contain a magazine of local information which has never been duly appreciated in this country. So far as possible, the cream of the labour of a hundred willing but unknown workers will be given to the English public in the forthcoming *Imperial Gazetteer of India*. But students will always be anxious to resort to the fountain-head. To such we recommend Mr. Growse's *District Memoir* as probably the one among all which is most inspired with the genuine love of India and the Indian people. A photograph of a great native banker (now dead), taken by a native, faces the title-page; and all through the volume native art, native forms of religion, native manners and customs, are the chief subjects dealt with. Mr. Growse is not only one of the first of Hindi scholars; he is also a sympathetic imitator of Hindu architecture. To turn to his pages and his numerous photographs, after having dazed our wits in the labyrinthine figures of an administration or settlement report, is like passing from the glare of a tropical sun into the cool of some Hindu shrine or Muhammadan tomb. We feel that we are learning something of the charm which still envelops the East for all those who have the faculty to perceive it.—*Academy*.

We wish there were more Indian civil servants like Mr. Growse, with eyes open to see and intellects cultivated to appreciate the marvels of which the country where their sphere of duty lies is full. Unhappily, Indian "civilians" are as a class Philistine to their hearts' core. A competent observer tells us that "it is a very exceptional thing for them to possess a real knowledge of the colloquial vernacular," and that "they know next to nothing really of the habits, standpoints, and modes of thought of the people." They do not think these things worth knowing. Contempt for the race they are called upon to rule is too often the dominant feeling in the awkward, cold, pig-headed, and narrow-minded young Englishman who goes out to India from an English university or an English crammer's establishment. It is a feeling which is absolutely fatal to an intelligent appreciation of Hindu or Muhammadan art or literature.

The author of this exceedingly interesting district memoir is an official of a very different type. It may be truly said of him that "he brought an eye for all he saw" when he entered upon the charge of the district which for several years was subject to his sway. He brought, too, no inconsiderable literary faculty to describe what he saw. And this interesting volume is the result.

We should add that Mr. Growse's volume is illustrated by a number of excellent photographs, not the least interesting of which is that representing the pretty Catholic Church of the Sacred Heart at Mathurá, an edifice the erection of which is mainly due to the author's zeal and liberality.—*Tablet*.

The lately published second edition of Mr. Growse's *Mathurá Memoir* shows that, excellent as the first was, improvement was not impossible. That a trifle gives perfection, though perfection is not a trifle, has been well remembered; and throughout the volume may be noticed slight fresh touches of polish which greatly enhance its value. More important additions have been made to the chapters which deal with Hinduism, the etymology of place-names, and the development of the local style of architecture. The autotype illustrations are from negatives taken by native photographers of Mathurá, and, except in one case, are remarkably successful. Amongst the photographs is one of the Catholic Church at Mathurá, which, with this book, will be an abiding proof of how wide a field there is in India for the working of English learning and culture and taste. A labour of love rather than duty, and therefore unlike most similar performances, Mr. Growse's work amply proves the superiority of the man who has something to say over the man who has to say something. It is a pity, if nothing more, that an officer so intimate with Mathurá and its people should have been transferred to less familiar and less congenial fields of administration. With the accession of another king who knew not Joseph, Mr. Growse found himself compelled to bid farewell to his favourite antiquities, to leave his restorations unfinished, and to depart for Bulandshahr. He carried with him, however, the notes which have enabled him to produce this second edition.—*Pioneer* (two notices).

Some years ago the Government of the North-Western Provinces resolved to publish a series of local memoirs of the various districts constituting that province. The *Memoir* under review is one of that series; and it is unquestionably the fullest and most valuable of all that have been hitherto published. Its value is sufficiently shown by the fact that this is already the second edition after the short interval of six years, the first edition having been published in 1874. Good as the latter was, the value of the second edition has been much increased by the addition of new and important matter. The best of these additions undoubtedly is the last chapter of the first part, which treats of "the etymology of local names in Northern India, as exemplified in the district of Mathurá." Mr. Growse has certainly succeeded in proving his general position that "local names in Upper India are, as a rule, of no very remote antiquity, and are, *primá facie*, referable to Sanskrit and Hindi rather than to any other language," though some of his derivations perhaps will not meet with general acceptance. Another valuable new chapter is the fourth, which gives probably the fullest extant description of the Holi festival of the Hindus; and the eighth, which gives a very detailed account of some of the most important Vaishnava reformers. Of the older portions of the *Memoir*, the most interesting are the two historical and archæological chapters; one of which narrates the fortunes of Mathurá during the period of Muhammadan supremacy, while the other relates what is known of the history of that city and its famous monasteries and stupas in the early centuries of our era, when it was almost wholly given up to Buddhism. The extremely interesting remains of this period, the discovery and preservation of which are mainly due to the indefatigable exertions of the author of the *Memoir*, are carefully and minutely described. The whole work is divided into two parts, and the second is wholly devoted to statistical information which, though unreadable to the general public, will, of course, be extremely useful to Government officials. The requirements of the former are liberally consulted by the first and much the larger part, which contains separate chapters on probably everything of interest connected with Mathurá. Not

the least of the merits of the book consists in the many beautiful photographic and other illustrations of the most notable persons, buildings and antiquities of Mathurá. Altogether it is a model of what a district memoir may be made, and the author is to be congratulated on the success which he has achieved.—*Indian Antiquary*.

More fortunate than Lahore is Mathurá in yielding treasures of ancient times and in possessing a man who has entered heart and soul into its history, past and present. In 1874 Mr. Growse published the first edition of his interesting work on Mathurá, which formed one of a uniform series of local histories compiled by order of the Government. To what was a most interesting memoir the author has added in the second edition, recently published, many important chapters, expanded a few remarks on the etymology of local names into a thorough philological discussion, and supplemented topographical notes. The memoir is, moreover, beautifully illustrated with plates produced by the London Autotype Company, so as to give the reader a vivid picture of the subject in hand. Mr. Growse points out with justice the possibility of an Anglo-Indian architecture—but not as carried out by the Public Works Department—being spread throughout India with as great a success as Indo-Greek art in the days of Asoka, or the Hindu-Saracenic art in the reign of Akbar. The author of *Mathurá* is a man of taste as well as of learning, and has in consequence produced a memoir which will not merely serve as a reference with regard to the district it describes, but is of historical, archæological, ethnological, philological, and artistic information besides.—*Lahore Civil and Military Gazette*.

Mr. F. S. Growse has published a second edition of his *Mathurá: a District Memoir*, the first edition of which we noticed in this paper when the work first appeared in 1874. The author is well known not only as a scholar and archæologist, but by the great service he has done in rescuing from utter ruin and oblivion many of the interesting remnants of native art and architecture with which the Mathurá district—the classic land of the Hindus—abounds. Of his labours in this direction we have already spoken at some length in Vol. IX of the *Indo-European Correspondence* (pp. 130 and 148), in our notice of the first edition of Mr. Growse's work. Since it first appeared the author has, we regret to say, been transferred from Mathurá, where he was Magistrate and Collector, to Bulandshahr. During the three years' interval between the first appearance of his *Memoir* and his removal to another station he had added largely to his stock of local information, and being, as he tells us, unwilling that the fruits of his labour should be lost, he asked and obtained the sanction of Government for the issue of a second edition from the Allahabad press. The work now appears much enlarged and enriched—among other things—by upwards of thirty handsome illustrations.

One of Mr. Growse's acts while he was at Mathurá was the erection of a Catholic chapel, a work which it can hardly be contested is valuable if only as an experiment of a very sound principle—namely, the utilising of native art to form an appropriate and characteristic style of Christian architecture in India. The Mathurá chapel, Mr. Growse says, is intended as "a protest against the 'standard plans' and other stereotyped conventionalities" of the Public Works Department; but it seems to us to be, at all events implicitly, a protest as well against the unfortunate tendency there is among Europeans in India to Europeanize whatever falls under the influence of Christianity. We call this tendency unfortunate because it not only unnecessarily widens the already wide chasm between Christianity and paganism; not only because it practically ignores the existence of native art as if it were an essentially unholy barbarism, but because the tendency aims at what is really impracticable.

Mr. Growse's lines had fallen on a nursery of Hindu art which survives in Mathurá to the present day. That art, though pagan, contains much that is really great and noble in conception and in workmanship, and he has essayed to show how it may be made the handmaid of Christian gothic art in the construction of the Mathurá chapel. The photograph of the interior, though it represents the building as much more sombre than it probably is in reality, justifies the architect's saying that it is both religious and picturesque in effect. The view is a diagonal one, and shows us part of the nave and a small section of the chancel arch—the one, we presume, which offended the splenetic engineer. The roof of the nave is vaulted, and the clerestory is lighted by circular windows. It is the pillars, however, which arrest one's attention, the capitals and shafts being of purely oriental design. The effect is, to our mind, most graceful. The south aisle is lighted by pointed windows, and on the panels between are the Stations of the Cross, surrounded again by oriental tracery. Through a gothic archway in the south-east corner we catch a glimpse of the Lady Chapel and its altar.

The exterior of the chapel, though complete in essentials, is architecturally unfinished. We regret that it is likely to remain so, because this incompleteness detracts considerably from the general effect.

In spite, however, of drawbacks, the exterior of the Mathurá chapel is singularly pleasing. We fear we speak somewhat vaguely when we say that there is a peculiar mellowness about it—an effect which we doubt not is the result of good proportions and an absence of mere meretricious ornament.—*Indo-European Correspondence.*

We do not hesitate to affirm that Mr. Growse's work is decidedly the best and most interesting of the local histories yet published. He is an accomplished scholar and a well-known archaeologist and antiquarian; his long residence at Mathurá gave him ample opportunities for collecting valuable materials. After the publication of the first edition of his *Memoir* Mr. Growse remained at Mathurá for nearly three years longer, during which time he added largely to his stock of local information. This information he has utilized by bringing out a revised and enlarged edition of his work. This edition is adorned with beautiful illustrations, the cost of which, Mr. Growse tells us in his preface, has been defrayed by the millionaire and public-spirited Seths of Mathurá.—*Hindu Patriot.*

These two historical and archæological chapters are unquestionably among the best and most interesting of the *Memoir*; though, indeed, it is difficult to single out any particular chapters for special praise, as the subject of almost every chapter has its own interest, and every one is treated by the author with a fulness and thoroughness which seemingly leaves nothing to be desired. One chapter, however, must not be passed over without special mention. It is the twelfth or last of the first part, and treats of "the etymology of local names in Northern India, as exemplified in the district of Mathurá." The subject is not altogether new; on the contrary it has given rise to a vast number of speculations, but most of those hitherto put forth have been of the most haphazard description. The present is the first attempt, on a larger scale, to attack the problem in a scientific spirit and on consistent and well-founded historical and grammatical principles. The general position that the author maintains is that "local names in Upper India are, as a rule, of no very remote antiquity, and are, *primâ facie*, referable to Sanskrit and Hindi rather than to any other language" (p. 300). Mr. Growse very clearly proves this; and there can be no doubt that his view is perfectly correct. One thing impresses itself very clearly upon the mind in reading this chapter—that no one is competent to pronounce an opinion on the subject unless he possesses an intimate and minute knowledge of the history of the locality, added to a thorough acquaintance with the phonetic laws that

regulate the development of the modern Indian languages from the Prākṛit and Sanskrit. Mr. Growse is one of the few that possess both these qualifications.

It would be impossible within the space of a short review to do justice to the great mass of information distributed in the various chapters. The *Memoir* is a large quarto volume of upwards of 500 pages, and its external "get up" is creditable to the Government Press of Allahabad; where it has been printed. Altogether the work is a model of what a district memoir ought to be, and Mr. Growse is to be congratulated on the success which he has achieved.—*Calcutta Review*.

Mr. Growse modestly informs us, in the preface to the first edition, that this is one of the uniform series of local histories compiled by the order of the Government. It would, however, be a very fortunate Government that could obtain a series of district memoirs all prepared with the same accuracy and fulness of detail and in the same scientific spirit as this one. Mr. Growse has brought to his task an amount of general and special scholarship and of enthusiasm which few district officers possess, and he has produced a work which, take it altogether, stands without rival among local Indian histories.—*Calcutta Review*.

हमने मिस्टर ग्राउस साहब की बनाई हुई मथुरा मैमायर (Mathurá Memoir) नाम पुस्तक जिसका द्वितीय संस्कार हो चुका है अवलोकन की ब्रज का प्राचीन और नवीन वृत्तान्त इस पुस्तक के अवलोकन से भली भाँति बिदित होता है अब तक हम जिस ब्रज भूमि के प्राचीन चिन्हों को बिना समझे देख कर चले आते थे और स्वार्थशील तीर्थबाशियों से कुछ इतिहास संबन्धी पता नहीं लगता था—अब उक्त पुस्तक के अवलोकन करने से वेही स्थान विशेष आनन्ददायक होंगे—प्रत्येक स्थान की रचना और महिमा का सबिस्तर वृत्तान्त इस पुस्तक में मिलता है—ब्रज के बन बन भ्रमण करने में जो आनन्द मिलता है सो इस पुस्तक के पढ़ने से प्राप्त होता है—कोई मंदिर या मूर्ति ऐसी नहीं जिसका वर्णन इसमें न हो—कोई ब्रजवासी चराचर जीव ऐसा नहीं रहा जिसने उक्त पुस्तक में स्थान न पाया हो—ब्रज की प्रीति रीति का पूरा वर्णन इस में मिलता है—बहुत सी ऐसी बातें हमारी दृष्टि पड़ीं कि हमको तो क्या ब्रजवासियों को भी बिदित न होंगी बनयाचा का प्रसंग भी बड़ी उत्तमता से वर्णन किया गया है—ब्रजमंडल में निवास करने वालों वैष्णव और इतर सम्प्रदायों का सबि-

स्तर वर्णन इस में मिलता है—जल थल वृक्षबल्ली, खगमृग, सब का वर्णन इस में है—ऐसी पुस्तक यात्रियों के लिये बड़ी लाभदायक है अब तक जितनी बनयाचा बनी हैं उन से विदेशियों को कुछ लाभ नहीं होता—यदि इस पुस्तक का सार भाग भाषा में हो जावे तो बहुत बड़ा उपकार हो ग्रन्थ-कर्त्ता को हम अनेक धन्यवाद देते हैं और आशा रखते हैं कि जिस प्रकार ब्रज की उन्नति में उक्त महाशय अब तक दत्त चित्त रहे हैं उसी प्रकार दूर या पास होने पर निरंतर कृपा दृष्टि रखें ॥—*Bharat Bandhu.*

